PREFACE.

THE full name of this work, as may be made out from the colophons given at the end of the chapters and also from the last stanza of the last chapter in it, is *Sarva-darśana siddhānta-saṅgrahaḥ*, which obviously indicates it to be an epitome of the accepted conclusions of all the philosophic systems current in India at the time of its production. Nevertheless, it appears to have been known by the comparatively shorter title of *Sarva-siddhānta-saṅgraha* also, as it is, for instance, found mentioned in the *Pramāṇattiraṭṭu* * of Manavalamamuni, a well-known religious teacher of the Śrī-Vaiṣṇavas of South India. In the catalogue of the Sanskrit Manuscripts in the India Office Library in London, we find the work described under this shorter title. Accordingly this shorter title has been adopted as the name of the work in this edition. Evidently the name of the well-known *Sarva-darśana saṅgraha* of Sāyana Mādhava is a somewhat different abbreviation of the title *Sarva darśana-siddhānta-saṅgraha*.

Five manuscripts have been used in preparing the text for this edition of the *Sarva-siddhānta-saṅgraha*.

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* This Tamil name of the work means that it is a collection of authorities. It is in fact such a collection, the authorities referred to in a famous commentary on Saint Śaṭhakōpa's Tamil psalms known as *Tiruvāymoḻi* being therein quoted and traced to their sources.

One of these, marked P, is a palm leaf manuscript belonging to the Government Oriental Manuscripts Library here in Madras Another, marked M, belongs to the Oriental Library in Mysore, and was very kindly placed at my disposal by Mr A Mahadeva Śastrin, the Curator of that Library The third, marked V, is a copy of another original, transcribed for the Madras Government Oriental Manuscripts Library by Mr S P V Ranganathacarya, the proprietor of the Arsa Press at Vizagapatam The fourth marked C, is a palm leaf manuscript belonging to the Palace Library of H H. the Maharaja of Cochin it was, through the kindness of the Maharajā, permitted to be placed at my disposal for some months The fifth, marked T, belongs to the Travancore Palace Library, and it became available to me through the kindness of Mr V P Madhava Row, C I E, who was at the time Dewan of Travancore. Of these P and M form the foundation of the text printed in this volume Both these are full of lacunæ, but it has been fortunate that the lacunæ in P could be mostly filled up with the aid of the material found intact in M In spite of its incompleteness due to the fact of its being abruptly brought to an end with the eighth chapter the manuscript V proved to be of special value, for the reason that it contains a commentary Similarly C also is incomplete, containing only the last five chapters of the work The manuscript T is a fragmentary one containing very little more than the chapters on the *Vaiśesika* and the *Nyaya* systems

Professor J Eggeling, who appears to be responsible for the description of the manuscript of the *Sarva-siddhānta sangraha*, under No 2442, in the catalogue of the Sanskrit

Manuscripts in the Library of the India Office in London, has therein stated that the work is "(wrongly) ascribed to Śankarācarya" What his reasons for this opinion are, is not evident In relation to a work of this kind it is clearly not appropriate to rely largely upon style for a proof of its authorship In fact in regard to the question of authorship the evidence from style is always bound to be of an uncertain character, inasmuch as one man's estimate of a given style need not be the same as that of another man, and inasmuch as it is also well known that one and the same author may write in different styles either at the same time or at different times However, according to one of the readings, the twenty-first and the twenty second stanzas in the first chapter may well seem to throw some doubt on Sankaracarya's authorship of this work Those two stanzas would run thus in accordance with that reading —

पूर्वाध्यायचतुष्केण मन्त्रवाच्यात्र देवता ।
शङ्करेणोदिता तद्धि देवताकाण्डमुच्यते ॥
भाष्यं चतुर्भिरध्यायैर्भगवत्पादनिर्मितम् ।
चक्रे विवरणं तस्य तद्वेदान्तं प्रचक्षते ॥

These *ślōkas* are not very clear and cannot be quite easily interpreted But the occurrence therein of the name *Śankara* and the reference to a *bhasya* by a *Bhagavatpada* are almost certain at the first instance to make the reader think that probably the great Sankaracarya himself is mentioned by name here, and that he could not possibly have spoken of himself as *Bhagavatpāda* This difficulty is got over, if we observe that there is another reading सङ्कर्षणोदिता in the place of शङ्करेणोदिता, and that,

in the commentary to be found in the manuscript V, this word *Sankara* is interpreted to mean Śiva Moreover this same commentary gives out that the *Bhagavat pāda* mentioned in this context is in fact Gōvinda, the well known preceptor of the famous Śankaracarya भगवत्पाद श्रीमान् शङ्कराचार्यगुरुर्गोविन्दभगवत्पूज्य —this is how the expression is explained in the commentary In dealing with the first half of the second stanza given above, this commentary gives as introduction—अस्य देवताकाण्डस्य भाष्य सूत्राणा व्याख्यान भगवत्पादनिर्मितमित्याह. Similarly in relation to the second half of the same stanza we find the introductory remark—उत्तरचतुष्कस्यापि भाष्यमाचार्यप्रणीतमित्याह. There is further the explanatory remark—तस्योत्तरचतुष्कस्य वेदान्तसूत्रस्य विवरण शारीरकभाष्य यच्चक्रे तट्टीका वेदान्तामिति प्रवदन्तीत्यर्थ According to this commentator therefore, Govinda, the *guru* of Śankaracarya must have written a commentary on the *Devatakanda* and another on the *Jñanakanda* of the one comprehensive *Mimamsa sastra* of twenty *adhyayas* There is nothing improbable in this for tradition ascribes very great learning to this Bhagavatpada Govinda This same *guru* of Śankaracarya is known to be the author, for instance of a work on *Yōga* known as *Yogatarali* *

Accordingly, in the light of this commentary, the two stanzas quoted above from the *Sarva siddhanta sangraha* cannot throw any real doubt on Śankaracarya being its author On the other hand they really tend to confirm his authorship in respect of that work

* Vide No 4357 in the Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library at Madras

Moreover, it is highly improbable that this commentator could be ill-informed about the matter. The beginning of this commentary runs thus:—

श्रीगणेशाय नमः । श्रीशेषगुरुचरणाभ्यां नमः ॥
केचिल्लक्ष्मीरमणमपरे पार्वतीप्राणनाथं
ब्रह्मैवैके सकलजगदानन्दरूपं तथान्ये ।
कर्तारं यं प्रकृतिपुरुषं क्लेशकर्मादिहीनं
प्राहुर्लोकास्तमिह जगतामादिभूतं नमामि ॥
यत्प्रसादाधीनसिद्धि पुरुषार्थचतुष्टयम् ।
सरस्वत्यवतारं तं वन्दे श्रीमधुसूदनम् ॥
आचार्यशङ्करकृते शेषगोविन्दसूरिणा ।
गूढार्थकपदव्याख्या सांप्रतं संप्रतन्यते ॥

At the conclusion of the commentary, which, as already pointed out, extends only up to the end of the system of Bhatta Kumarila, we have the following colophon:—

इति श्रीशेषपण्डितसुत शेषगोविन्द-विरचिते सर्वसिद्धान्तरहस्यविवरणे भाट्टपक्षः समाप्तः ॥

गुरुणा मधुसूदनेन यद्यत्करुणापूरितचेतसोपदिष्टम् ।
तदिदं प्रकटीकृतं मयास्मिन् भगवच्छङ्करपूज्यपादमूले ॥

It comes out from these extracts that Śeṣa Gōvinda is the name of the author of the commentary, that he was the son of a certain Śeṣa and a disciple of Madhusūdana Sarasvati, the author of the *Advaita-siddhi*, which is a famous polemical work on *Advaita-vēdānta*. That a pupil of such an ardent and highly learned follower of the teachings of Śankarācārya as Madhusūdana Sarasvati should have been well informed about Bhagavatpāda

Gōvinda's works, and also about the *Sarva-siddhānta-saṅgraha* being a production of Śankarācārya, appears to me to be very much more than merely probable

It can be made out, I believe, that this commentator Śeṣa Gōvinda lived about 350 years ago But it is evident that even before his time the *Sarva-siddhānta-saṅgraha* was known to be the work of Śankaracarya, for we find the already mentioned Śrīvaiṣnava teacher, Manavalamamuni, quoting passages from this work in his *Pramanaituattu* with the remark सर्वसिद्धान्तसङ्ग्रहे शङ्करेणोक्तं, and this Manavalamamuni is considered to have lived in the concluding part of the fourteenth and the early part of the fifteenth century of the Christian era Thus there is positive evidence to show that for over five hundred years at least the *Sarva siddhanta-saṅgraha* has been known to be the work of Śankarācarya Moreover, Madhava, the author of the *Sarva-darśana-saṅgraha*, appears to have been familiar with this work, although he does not mention it or its author by name in his *Sarva darśana-saṅgraha* In the portions dealing with the *Cārvāka darśana* and the *Bauddha darśana* in the *Sarva darśana saṅgraha*, there are a few stanzas quoted, which obviously belong to this *Sarva siddhanta saṅgraha* There is for instance the stanza—

अग्निहोत्रं त्रयो वेदास्त्रिदण्डं भस्मगुण्ठनम् ।
बुद्धिपौरुषहीनानां जीविकेति बृहस्पतिः ॥

This forms the penultimate *ślōka* in the second chapter of the *Sarva siddhānta saṅgraha* In addition to quoting this opinion of Brhaspati, as given by another, the *Sarva-darśana-saṅgraha* quotes also passages directly

from some work attributed to the same Brhaspati, wherein the above stanza occurs with its last quarter running as जीविका धातृनिर्मिता. In the *Bauddhadarśana* portion of the *Sarva-darśana-sangraha*, we find the stanza—

परिव्राट्कामुकशुनामेकस्या प्रमदातनौ ।
कुणप कामिनी भक्ष्य इति तिस्रो विकल्पना ॥

This is found as the seventh stanza in the *Yōgacāra* section of the fourth chapter of the *Sarva-siddhānta-sangraha*, and here it is, as may be easily seen, in its proper context. From this same *Yōgacara* section the fourth stanza again is quoted in the *Sarva-darśana-sangraha*. Besides these it contains the following stanza also, which is found in the *Madhyamika* section of the fourth chapter of the *Sarva-siddhānta sangraha*.

षट्केन युगपद्योगे परमाणो. षडशता ।
षण्णा समानदेशत्वे पिण्ड स्यादणुमात्रक ॥

Here again it may well be made out that this stanza can really be in its proper context in the latter work. Therefore it must be somewhat hard to deny that Mādhava, the author of the *Sarva darśana-sangraha*, was evidently familiar with the *Sarva-siddhanta-sangraha*, and that he looked upon its contents as being sufficiently trustworthy to be quoted as an authority.

Another point worthy of note in connection with the determination of the authorship of the *Sarva-siddhānta-sangraha* is that it contains no account of any system of thought which is positively known to be later in origin than the time of Śankaracarya. On the other hand, it cannot be difficult to see how all the systems summarised

in the *Sarva-siddhānta-sangraha* must have had their origin in days before Śankarācārya. If, nevertheless, the work is held by any one to be a forgery, that opinion has, as it is usual in all such cases, to be based upon some sort of alleged cunning on the part of a Hindu forger, who however, unlike all the other men of his tribe, has to be credited with the development of the historical sense so well in him that he could not betray his deceitful hand through chronological inconsistencies. There is also another item of internal evidence in the *Sarva-siddhānta-sangraha*, which lends further support to the view that Śankarācārya must really have been its author. In the first half of the fifty fourth stanza of the last chapter of this work, the author, wishing to say that the *manomaya kōśa*, or what is often called the mind sheath of the soul, is supported by the Supreme Soul, who is Existence Knowledge Bliss, mentions this Supreme Soul by the name of Gōvinda. Although Gōvinda is one of the well known names of Viṣṇu, why the Supreme Soul should have been here designated by this particular name of Viṣṇu requires some explanation. The reason for this seems to be none other than that Gōvinda happens to have been the name of the *guru* of Śankarācārya. It is generally believed by almost all religious students in India that the *guru* always deserves to be worshipped like God himself. In support of this there is the authority of this oft-repeated stanza —

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।
गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

The philosophy of the *advaitins* enables them to actually identify the *guru* with God according to them the

guru is not only to be honoured and worshipped *like* God, but has actually to be looked upon as being *none other* than God Himself. We therefore find Śankarācarya giving at the beginning of his *Vivekacūḍāmaṇi* the following *mangala-śloka*:

सर्ववेदान्तसिद्धान्तगोचर तमगोचरम् ।

गोविन्द परमानन्द सद्गुरु प्रणतोऽस्म्यहम् ॥

The identification of the *guru* with God is distinctly obvious in this stanza; and one may very well say that in Śankaracārya's *Bhajagōvinda-stōtra* also such an identification is very probably intended. That both Madhava and Sāyana have maintained this same attitude of divine identity in relation to their *guru*, Vidyatīrtha, is well known to all readers of their numerous and varied works. In proof of this the following stanza to be found at the beginning of Sayana's commentary on the *Ṛgveda*, for instance, may be quoted:

यस्य निश्वसित वेदा यो वेदेभ्योऽखिल जगत् ।

निर्ममे तमह वन्दे विद्यातीर्थमहेश्वरम् ॥

It is therefore clearly intelligible why the Supreme Soul is designated by the name of Gōvinda in the *Sarva-siddhanta sangraha*; and this internal proof in the work itself is certainly such as is very well calculated to show *that Śankaracarya must really have been its author*. When the ascribed authorship of any old work is questioned, it is not always easy to give more satisfactory evidence to establish that authorship than what has been found to be possible in this case; and it is not without value as evidence that all the manuscripts of the work that have been utilised for this edition ascribe its

authorship to Śaṅkarācārya The cumulative effect of all that has been stated here regarding the authorship of the *Sarva siddhānta sangraha* appears to me to make it unnecessary to doubt that its author is the celebrated Śaṅkarācārya himself

Although there are here and there a few difficultly interpretable stanzas, the work is on the whole remarkable for its simplicity and freedom from the rancorous spirit of heated controversy It is worthy of note that in the very first chapter of this work the oneness of the *Mimamsa* as a *śastra*—which extends over twenty *adhyayas*—is distinctly recognised Most students of the *Vedanta* literature in Sanskrit know that this idea of oneness commonly called *śastraikya* has been a point of controversy between *Advaitins* and *Viśistadvaitins*, since the days of Ramanujacarya, who, in commenting upon the first word in the very first aphorism in the *Vedanta sutras*, uses with effect the idea of such a *śastraikya* to establish the accuracy of his own interpretation of that word The importance attached by Rāmanujacarya and his followers to the idea of the *Purva mimamsa* and the *Uttara mimamsa* being in fact one *sastra* is definitely recognised by Madhava in his *Sarva darśana sangraha* Hence very probably the necessities of controversy led later on to the belief that the two *Mimamsas* were really two distinct *śastras* and attention has already been drawn to the fact that Madhava has not mentioned either the *Sarva siddhanta sangraha* or its author by name in the *Sarva darśana sangraha* although as we have seen he must have been familiar enough with the contents of the *Sarva siddhanta sangraha*

From the standpoint of Hindu *Vedantic* controversy, there is also another noteworthy feature in the

Sarva-siddhanta-sangraha In this work we are given a *Vyāsa-mata* as distinguished from the *Vedanta-mata* The former of these two *matas* is said to be based upon the religious and philosophic teachings contained in the *Mahābhārata*, while the latter is declared to rest upon Bhagavatpada Govinda s explanation of the *Vedānta-sūtras* held to have been composed by Vyasa It is to this explanation alone that Śankaracarya would evidently give the name of *Vedanta* Whether Krsna Dvaipayana Vyasa, the original author of the *Mahabharata* is also the real author of the *Vedanta-sutras* is a question that need not be raised here *Indian tradition says that Vyasa is the* author of both, and the *Sarva siddhanta sangraha* has distinctly adopted this tradition Krsna the son of Vasudēva and Dēvaki, evidently claimed to have been the ' Maker of the *Vedanta*,' as it comes out from a statement in the *Bhagavadgita*—वेदान्तकृद्वेदविदेव चाहम् (XV 15) What this means also need not be discussed here Similarly we may ignore the perplexing personality of Badarayana as being either the same as, or another than the traditionally accepted author of the *Vedānta sūtras* If for the time being we agree with the *Sarva siddhanta-sangraha*, we have to distinguish between a *Bhārata-mata* of Vyasa and a *Sūtra-mata* of Vyasa Naturally then the question arises—whether one and the same Vyasa did really teach two distinct *matas* In this connection one is reminded of Dr G Thibaut's view that Śankaracarya's interpretation of the *Vedanta sūtras* is different from what they were meant to teach by the *Sūtra kara* himself Dr Thibaut has declared that "the philosophy of Śankara would on the whole stand nearer to the teaching of the *Upanisads* than the *Sūtras* of Badarayana' I know that there are many *who will strongly object to the implication here that the*

teachings of the *Sutras* of Badarayana are different from the teachings of the *Upanisads*. Whether Bādarāyana faithfully interprets the *Upanisads* is indeed a very legitimate investigation to undertake. But it is clear enough that the aim of Badarayana was evidently the harmonisation of the teachings of the *Mahabharata* with the teachings of the *Upanisads* and even so it cannot be held to be incontrovertible to say that he did not understand properly the teachings of the *Upanisads*. That there is not even that amount of definiteness about the teachings of the *Upanisads*, as there is about the *Vedantic* teachings given in the *Bhagavadgita* and in the *Mahabhārata*, is granted by many. It is therefore no wonder that Śankaracarya's interpretation of the teachings of the *Upanisads* appears to certain competent scholars to be noticeably different from Badarayana's interpretation of those same teachings. Sankaracarya himself says about the end of his short introduction in the *Bhasya* यथा चायमर्थः सर्वेषां वेदान्तानां तथा वयमस्यां शारीरकमीमांसायां प्रदर्शयिष्यामः, and this sentence is certainly capable of making it appear that the aim of Śankaracarya was to try to evolve what he himself took to be the teachings of the *Upanisads* out of the *Vedanta sutras* of Badarayana—that is, to put into the *Sutras* what he himself understood to be the teachings of the *Upanisads*. Even orthodox *Advaitins* seem to accept this view in a general sort of way, and there is a stanza attributed to Madhusudana Sarasvati which gives a notably clever expression to it. The stanza is—

न स्तौमि तं व्यासमशेषमर्थं
सम्यङ्न सूत्रैरपि यो बबन्ध ।
विनापि तैः सम्रथिताखिलार्थं
तं शङ्करं नौमि सुरेश्वरार्यम् ॥

It is evident from this that it is granted by some *Advaitins* themselves that the *Vēdānta-sūtras* of Vyāsa are not responsible for the whole of the philosophy of Śankarācarya and one need not therefore be surprised when one sees them occasionally making a distinction between the *sūtra-kāra-mata* and the *bhāsya kara mata* The distinction between a *Vyāsa mata* and a *Vedānta mata*, as brought out in the *Sarva-siddhānta sangraha*, is thus clearly confirmatory of the position of Dr Thibaut in regard to what kind of *Vēdānta* it is that is really represented by the *Vedānta sūtras* As he maintains, the whole question here is indeed one of interpretation What the philosophy of the *Upanisads* is, is itself dependent upon interpretation, which again is, in its turn, dependent upon the interpreter's religious and philosophical predilections What that *Vedānta* is, which was intended by Badarayana to be taught by means of his *Sutras*, is also dependent upon interpretation, although the interpreter's predilections cannot naturally have here quite as much scope for their manifestation as in the work of outlining the philosophy of the *Upanisads*

Such are some of the points which the *Sarva siddhānta sangraha* brings to notice In a few places the translation has had to be more or less tentative, although the readings adopted in the body of the work have been chosen with considerable care On the whole the translation is made to be as near to the original as possible, words and expressions introduced either for the sake of idiom or for the sake of clearness being invariably enclosed within brackets This being the very first edition of the work as a whole, I am led to believe that scholars will not judge its shortcomings too severely, particularly because

I feel that the work cannot fail to be of some interest to them It only remains for me to express my thanks to all those who have helped me in connection with the publication of this work and its English translation My thanks are particularly due to Pandits Vēnkatēśvara Śastrin and Śaṭhakopacarya of the Government Oriental Manuscripts Library at Madras, and to Mr M B Varadarajaiyangar, B A, B L, of Bangalore, and Mr K Krsnaswami Aiyangar, B A, of the Madras Christian College

MADRAS,
*18th June 190*8

M RAṄGĀCĀRYA

THE

SARVA-SIDDHĀNTA-SANGRAHA

PART I.

SANSKRIT TEXT.

विषयसूचिका.

		पृष्ठानि
1	उपोद्घातप्रकरणम्	1
2	लोकायतिकपक्षप्रकरणम्	5
3	आर्हतपक्षप्रकरणम्	7
4	बौद्धपक्षप्रकरणम् — (i) माध्यमिकमतम्, (ii) योगाचारमतम्, (iii) सौत्रान्तिकमतम्, (iv) वैभाषिकमतम्	९
5	वैशेषिकपक्षप्रकरणम्	19
6	नैयायिकपक्षप्रकरणम्	24
7	प्रभाकरपक्षप्रकरणम्	29
8	भट्टाचार्यपक्षप्रकरणम्	31
9	साङ्ख्यपक्षप्रकरणम्	36
10	पतञ्जलिपक्षप्रकरणम्	40
11	वेदव्यासपक्षप्रकरणम्	47
12	वेदान्तपक्षप्रकरणम्	54

सर्वसिद्धान्तसङ्ग्रह

शङ्कराचार्यविरचित ।

अथ उपोद्घातप्रकरणम् ।

वादिभिर्दर्शनैः[1] सर्वैर्दृश्यते यत्त्वनेकधा[2][3] ।
वेदान्तवेद्यं ब्रह्मेदमेकरूपमुपास्महे[4] ॥ १ ॥

अङ्गोपाङ्गोपवेदाः[5] स्युर्वेदस्यैवोपकारकाः ।
धर्मार्थकाममोक्षाणामाश्रयाः स्युश्चतुर्दश[6] ॥ २ ॥

वेदाङ्गानि षडेतानि शिक्षा[7] व्याकरणं तथा ।
निरुक्तं ज्योतिषं कल्पश्छन्दोविचितिरित्यपि ॥ ३ ॥

मीमांसा न्यायशास्त्रं च पुराणं स्मृतिरित्यपि ।
चत्वार्येतान्युपाङ्गानि बहिरङ्गानि तानि वै ॥ ४ ॥

आयुर्वेदोऽर्थवेदश्च धनुर्वेदस्तथैव च ।
गान्धर्ववेदश्चेत्येवमुपवेदाश्चतुर्विधाः[8] ॥ ५ ॥

शिक्षा शिक्षयति व्यक्तं वेदोच्चारणलक्षणम् ।
वक्ति व्याकरणं तस्य संहितापदलक्षणम् ॥ ६ ॥

वक्ति तस्य निरुक्तं तु पदनिर्वचनं स्फुटम् ।
ज्योतिश्शास्त्रं वदत्यत्र कालं वैदिककर्मणाम् ॥ ७ ॥

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[1] V बौद्धादि for वादिभि
[2] V यस्तु for यत्तु
[3] V °कवत् for °कधा
[4] I तं विष्णुम्, M तं रुद्रम for ब्रह्मेदम
[5] V °पवेदास्सर्वे for °पाङ्गोपवेदा
[6] P °श्च for स्यु
V °ग for स्यु
[7] I शीक्षा for शिक्षा
[8] V गान्धर्व for गान्धर्व

क्रम कर्मप्रयोगाणा कल्पसूत्रं [1]प्रभाषते ।
मात्राक्षराणां सङ्ख्योक्ता छन्दोविचितिभिस्तथा ॥ ८ ॥

मीमांसा सर्ववेदार्थप्रविचारपरायणा ।
न्याय[2]सूत्र प्रमाणादिसर्वलक्षणतत्परम् ॥ ९ ॥

पुराणं नष्ट[3]शास्त्रस्य वेदार्थस्योपबृंह[4]णम् ।
कथारूपेण [5]महता पुरुषार्थप्रवर्तकम् ॥ १० ॥

वर्णाश्र[6]मानुरूपेण धर्माधर्मविभागत ।
धर्मशास्त्रमनुष्ठेयधर्माणा तु नियामकम् ॥ ११ ॥

हेतुलिङ्गौषधस्कन्धैरायुरारोग्यदर्शक ।
आयुर्वेदो ह्यनुष्ठेय सर्वेषां तेन [8]बोध्यते ॥ १२ ॥

अर्थवेदोऽन्नपानादिप्रदानमुखतत्पर ।
दक्षिणाज्यपुरोडाशचरुसम्पादनादिभि ॥ १३ ॥
सत्पालनाच्चतुर्वर्गपुरुषार्थप्रसाधक ।
धनुर्वेदो भवत्यत्र परिपन्थिनिरासक ॥ १४ ॥

सप्तस्वरप्रयोगो हि सामगान्धर्ववेदयो ।
समेतो लौकिको योगो वैदिकस्योपकारकः ॥ १५ ॥

अङ्गोपाङ्गोपवेदानामेव वेदैकशेषता ।
चतुर्दशसु विद्यासु मीमांसैव गरीयसी ॥ १६ ॥
विंशत्यध्याययुक्ता सा प्रतिपाद्यार्थतो द्विधा ।
कर्मार्था पूर्वमीमांसा द्वादशाध्यायविस्तृता ॥ १७ ॥

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1 C प्रचक्षते for प्रभाषते
2 P शास्त्रम् for सूत्रम्
3 M शास्त्रार्थ for शास्त्रस्य
4 M °णम् for °णम्
5 C महताम् for महता
6 P °मादि for °मानु
7 P °ष्ठानम् for °ष्ठेय
8 P वर्तते for बोध्यते
9 P वैदिक for वैदैक

[1]अस्यां सूत्रं जैमिनीयं शाबरं भाष्यमस्य [2]तु ।
मीमांसावार्तिकं भाट्टं भट्टाचार्यकृतं हि तत् ॥ १८ ॥
तच्छिष्योऽप्यल्पभेदेन शबरस्य मतान्तरम् ।
प्रभाकरगुरुश्चक्रे तद्धि प्राभाकरं मतम् ॥ १९ ॥
भवत्युत्तरमीमांसा [3]त्वष्टाध्यायी [4]द्विधा च सा ।
[5]देवताज्ञानकाण्डाभ्यां व्याससूत्रं द्वयोस्समम् ॥ २० ॥
पूर्वोऽध्यायचतुष्केण मन्त्रवाच्यात्र[6] देवता ।
सङ्कर्षणोदिता तद्धि देवताकाण्डमुच्यते ॥ २१ ॥
भाष्यं चतुर्भिरध्यायैर्भगवत्पादनिर्मितम् ।
चक्रे विवरणं तस्य तद्वेदान्तं प्रचक्षते ॥ २२ ॥
अक्षपादः कणादश्च कपिलो जैमिनिस्तथा ।
व्यासः पतञ्जलिश्चैते[8] वैदिकाः[9] सूत्रकारकाः ॥ २३ ॥
बृहस्पत्यार्हतौ[10] बुद्धो वेदमार्गविरोधिनः ।
[11]एतेऽधिकारितां वीक्ष्य [12]सर्वे शास्त्रप्रवर्तकाः[13] ॥ २४ ॥

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[1] I सूत्राणां जैमिनीयानाम् for the f s quarter h re

[2] I °मुच्यते for मस्य तु

[3] P अष्टा° for त्वष्टा°

[4] V हि सा द्विधा for द्विधा च सा

[5] P ब्रह्मार्थो देवतार्थो च for this quarter

[6] V °ध्यास च for °च्यात्र

[7] V शङ्करेणोदितम् for सङ्कर्षणादिता

[8] I M °श्चेति for °श्चैते

[9] M शास्त्र for सूत्र

[10] M V °स्त्वर्हद्बुद्धास्तु for °त्यार्हतौ बुद्धो

[11] P एतेष्वाधिकृतान् वक्ष्ये, M एतऽधिकारिकान् वीक्ष्य for the first quarter

[12] P M सर्वे for सर्वे

[13] °कान् fo °का

वेदाप्रामाण्यसिद्धान्ता बौद्धलोकायतार्हताः ।
युक्त्या निरसनीयास्ते वेदप्रामाण्यवादिभिः[1] ॥ २९ ॥

[2]इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे प्रथममुपोद्घातप्रकरणम् ।

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[1] P वादिना for वादिभिः.
[2] ? alone has this colophon

अथ लोकायतिकपक्षप्रकरणम्.

लोकायतिकपक्षे तु तत्त्वं भूतचतुष्टयम् ।
[1]पृथिव्यापस्तथा तेजो वायुरित्येव नापरम् ॥ १ ॥
प्रत्यक्षगम्यमेवास्ति नास्त्यदृष्टमदृष्टत ।
अदृष्टवादिभिश्चापि नादृष्टं दृष्टमुच्यते ॥ २ ॥
क्वापि दृष्टमदृष्टं चेददृष्टं ब्रुवते कथम् ।
नित्यादृष्टं कथं सत्स्यात् शशशृङ्गादिभिस्समम् ॥ ३ ॥
न कल्प्यौ सुखदुःखाभ्यां धर्माधर्मौ परैरिह ।
स्वभावेन सुखी दुःखी जनोऽन्यन्नैव कारणम् ॥ ४ ॥
शिखिनश्चित्रयेत् को वा कोकिलान् कः प्रकूजयेत् ।
स्वभावव्यतिरेकेण विद्यते [3]नात्र कारणम् ॥ ५ ॥
स्थू[4]लोऽहं तरुणो वृद्धो युवेत्यादिविशेषणै. ।
विशिष्टो देह एवात्मा न ततोऽन्यो विलक्षण ॥ ६ ॥
जडभूतविकारेषु चैतन्य [5]यत्तु दृश्यते ।
ताम्बूलपूगचूर्णाना योगाद्राग [6]इवोत्थितम् ॥ ७ ॥
इहलोकात्परो नान्य स्वर्गोऽस्ति नरका न च ।
शिवलोकादयो मूढै. कल्प्यन्तेऽन्यै प्रतारकै[7] ॥ ८ ॥
स्वर्गानुभूतिर्मृष्टाष्टिर्द्व्यष्टवर्षवधू[8]गम ।
सूक्ष्मवस्त्रसुगन्धस्रक्चन्दनादिनिषेवणम् ॥ ९ ॥

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[1] V भूमिरा° for पृथिव्या°
[2] V सोमभम् for °भिस्समम्.
[3] V नास्य for नात्र.
[4] V °लोऽयम् for °लोऽहम्
[5] V यत्र for यत्तु
[6] P कत्लोत्थिता for इवोत्थितम्.
[7] V °रितै. for °रकैः
[8] P, V गति. for गमः.

नरकानुभवो वैरिशस्त्रव्याध्याद्युपद्रवः ।
मोक्षस्तु मरणं तच्च[1] प्राणवायुनिवर्तनम् ॥ १० ॥

अतस्तदर्थं नायासं कर्तुमर्हति पण्डितः ।
तपोभिरुपवासाद्यैर्[2]मूढ एव प्रशुष्यति ॥ ११ ॥

पातिव्रत्यादिसङ्केतो बुद्धिमद्दुर्बलैः[3] कृतः ।
सुवर्णभूमिदानादि मृष्टा[4]मन्त्रणभोजनम् ॥ १२ ॥
क्षुत्क्षामकुक्षिभिर्लोकैर्दरिद्रैरुप[5]कल्पितम् ।
देवालयप्रपासत्रकूपारामादिकर्मणाम् ॥ १३ ॥

प्रशंसां कुर्वते नित्यं पान्था एव [6]न चापरे ।
अग्निहोत्रं त्रयो वेदास्त्रिदण्डं भस्म[7]गुण्ठनम् ॥ १४ ॥

बुद्धिपौरुषहीनानां जीविकेति बृहस्पतिः ।
कृषिगोरक्ष[8]वाणिज्य[9]दण्डनीत्यादिभिर्बुधः ॥

दृष्टैरेव सदोपायैर्भोगाननुभवेद्भुवि ॥ १५ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे लोकायतिकपक्षो नाम द्वितीयं प्रकरणम् ।

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[1] P प्राणसह for तच्च प्राण
[2] V °सैश्च for °साद्यै .
[3] V °मद्भिर्बलात्कृत for °मद्दुर्बलैः कृत
[4] V मिष्टा° for मृष्टा°
[5] P वाणतम् for कल्पितम्.
[6] P वनालयाः for न चापरे.
[7] P कुण्ठ° for गुण्ठ°.
[8] M वाणिज्यं for वाणिज्य
[9] P वार्ता इ° for दण्डनी°

अथ आर्हतपक्षप्रकरणम्.

लोकायतिकपक्षोऽयमाक्षेप्यस्सर्ववादिनाम् ।
स्वपक्षेण क्षिपत्येष [1]तत्पक्षं क्षपणोऽधुना ॥ १ ॥
अग्नेरौ[2]ष्ण्यमपां शैत्यं कोकिले मधुरः स्वरः ।
[3]इत्याद्येकप्रकारः स्यात् स्वभावो नापरः क्वचित् ॥ २ ॥
कादाचित्कं सुखं दुःखं स्वभावो [4]नात्मनो मतः ।
धर्माधर्मावतस्ताभ्यामदृष्टावि[5]ति निश्चितौ ॥ ३ ॥
अदृष्टस्यात्र दृष्टत्वे नादृष्टत्वं भवेदि[6]ति ।
त्वयोक्तदोषो न स्यान्मे तत्सिध्यत्यागमाद्यतः ॥ ४ ॥
अदृष्टमग्निमा[7]दातुं, धूमं दृ[8]ष्ट्वोपधावता ।
धूमेनाग्न्यनुमानन्तु त्वयाप्यङ्गीकृतं ननु ॥ ५ ॥
प्रत्यक्षेणानुमानेन पश्यन्त्यत्रागमेन च ।
दृष्टादृष्टं जनाः [9]स्पष्टमार्हतागमसंस्थिता. ॥ ६ ॥
सिद्धा बद्धा नारकीया इति स्युः पुरुषास्त्रिधा ।
केचित्परमसिद्धाः स्युः [10]केचिन्मन्त्रैर्महौषधैः ॥ ७ ॥
गुरूप[11]दिष्टमार्गेण ज्ञानकर्मसमुच्चयात् ।
[13]मोक्षो ब[14]न्धाद्विरक्तस्य जायते भुवि कस्यचित् ॥ ८ ॥

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1 v प्रत्यक्षम् for तत्पक्षम्.

2 p °ष्ण्यं जले for °ष्ण्यमपाम्

3 v एवमादिस्वभावः स्यात् प्रकारः for इत्याद्येकप्रकारः स्यात् स्वभावः

4 v नात्मनाम् for नात्मनः

5 v °क्षपि for °विति.

6 p °द्यदि for °दिति

7 M °हार्यम् for °दातुम्

8 M °ष्ट्वा प्र for °ष्ट्वोपे.

9 v सर्वे स्पष्टमाहुरसंस्थिता. for स्पष्टमार्हतागमसंस्थिताः

10 p मन्त्रैरिहौषधैः, v मन्त्रौषधैस्तया for मन्त्रैर्महौषधैः.

11 v °देशमात्रेण for °दिष्टमार्गेण.

13 M omits this line

14 v °न्धनि° for °न्धाद्वि°

अर्हतामखिलं ज्ञातुं कर्मार्जितकळेबरैः ।
आवृतिर्बन्धनं मुक्तिः निरावरणतात्मनाम् ॥ ९ ॥

पुद्गलापरसंज्ञैस्तु धर्माधर्मानुगामिभिः ।
परमाणुभिराबद्धाः [1]सर्वदेहाः सहेन्द्रियैः ॥ १० ॥

स्वदेहमाना ह्यात्मानो मोहाद्देहाभिमानिनः ।
क्रिमिकीटादिदेहस्थास्त्वन्यदेहपञ्जरवर्तिनः ॥ ११ ॥

आत्मावरणदेहस्य वस्त्रा[2]द्यावरणान्तरम् ।
[3]न ह्ययं यदि गृह्णाति तस्यापीत्यनवस्थितिः ॥ १२ ॥

प्राणिज्ञानमहिं[4]सन्तो मनोवाक्कायकर्मभिः ।
दिगम्ब[5]राश्चरन्त्येव योगिनो ब्रह्मचारिणः ॥ १३ ॥

मयूरपिञ्छहस्तास्ते कृतवीरासनादिकाः ।
पाणिपात्रेण भुञ्जाना लूनकेशाश्च मौनिनः ॥ १४ ॥

मुनयो [6]निर्मलाश्शुद्धाः प्रणतांघौघभेदिनः ।
तदीयमन्त्रफलदो मोक्ष[8]मार्गे व्यवस्थितः ।
सर्वैर्विश्वसनीयः स्यात् स सर्वज्ञो जगद्गुरुः ॥ १५[7] ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे आर्हतपक्षो नाम तृतीयं प्रकरणम्

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[1] V देहास्सर्वे for सर्वदेहा
[2] P ण्या° for °द्या°
[3] M नास्त्ययम्, V तन्नायम् for न ह्ययम्
[4] V °सार्हम् for °सन्तो
[5] V °रा वदन्त्येवम् for राश्चरन्त्येवम्
[6] P विम° for निर्म°
[7] Before this line V reads—
पूजाजपपरा नित्यमाचार्यानुगतास्सदा ।
निरावरण एवायमीश्वरोऽनन्तशक्तिमान् ॥
P मन्त्रफलश्चान् for मन्त्रफलद.
[8] P मार्गोऽपि तत्कृत. for मार्गे व्यवस्थित

अथ बौद्धपक्षप्रकरणम्.

माध्यमिकमतम्.

बौद्धाः क्षपणकाचार्यप्रणीतमपि साम्प्रतम् ।
पक्षं प्रतिक्षिपन्त्येव लोकायतमतं यथा ॥ १ ॥
चतुर्णां मतभेदेन बौद्धशास्त्रं चतुर्विधम् ।
अधिकारानुरूपेण तत्र तत्र प्रवर्तकम् ॥ २ ॥
ज्ञानमेव हि सा बुद्धिर्न चान्तःकरणं मतम् ।
जानाति बुध्यते चेति पर्यायत्वप्रयोगतः ॥ ३ ॥
त्रयाणामत्र बौद्धानां बुद्धिरस्त्यविवादतः ।
बाह्यार्थोऽस्ति द्वयोरेव विवादोऽन्यत्र तद्यथा ॥ ४ ॥
प्रत्यक्षसिद्धं बाह्यार्थमसौ[1] वैभाषिकोऽब्रवीत् ।
बुध्याकारानुमेयोऽर्थो[2] बाह्य[3]स्सौत्रान्तिकोदित[4] ॥ ५ ॥
बुद्धिमात्रं वदत्यत्र योगाचारो न चापरम् ।
नास्ति बुद्धिरपीत्याह[5] वादी माध्यमिकः किल ॥ ६ ॥
न सन्नासन्न सदसन्नचोभाभ्यां विलक्षणम् ।
चतुष्कोटिविनिर्मुक्तं तत्त्वं माध्यमिका विदुः ॥ ७ ॥
यदसत्कार[6]णैस्तन्न जायते शशशृङ्गवत् ।
सतश्चोत्पत्तिरिष्टा[7] चेज्जनितं जनयेदयम्[8] ॥ ८ ॥
एकस्य सदसद्भावो[9] वस्तुनो नोपपद्यते ।

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1 V यौद्धम् for असौ
2 P °धार्थो for °योऽर्थो°.
3 P बाह्या. for बाह्य.
4 P °दिताः for °दितः.
5 P °पोहेति for °पीत्याह.
6 P °रकैः for °रणै
7 V °त्केन for °ज्जनि°
8 °द्भुटम् for °दयम.
9 V न तरामुपपद्यते for this quarter

एकस्य सदसद्रूपोऽपि[1] वैलक्षण्य न युक्तिमत् ॥ ९ ॥
चतुष्कोटिविनिर्मुक्त शून्य[2] तत्त्वमिति[3] स्थितम् ।
जातिर्जातिमतो भिन्ना न वेत्यत्र विचार्यते[4] ॥ १० ॥
भिन्ना चेत्सा[5] च गृह्येत व्यक्तिभ्योऽङ्गुष्ठवत्पृथक् ।
अविचारितससिद्धा व्यक्ति मा पारमाणुकी ॥ ११ ॥
स्वरूप परमाणूना वाच्यं वैशेषिकादिभि ।
षट्केन युगपद्योगे परमाणोष्षडंशता ॥ १२ ॥
षण्णा समानदेशत्वे पिण्ड स्यादणुमात्रक[6] ।
ब्राह्मणत्वादिजाति किं वेदपाठेन जन्यते ॥ १३ ॥
संस्कारैर्वा द्वयेनाथ तत्सर्व नोपपद्यते ।
वेदपाठेन चेत्कश्चित् शूद्रो देशान्तरङ्गत ॥ १४ ॥
सम्यक्पठितवेदोऽपि[7] ब्राह्मणत्वमवाप्नुयात् ।
सर्वसंस्कारयुक्तोऽत्र विप्रो लोके[8][9] न दृश्यते[10] ॥ १५ ॥
चत्वारिंशत्तु संस्कारा विप्रस्य[11] विहिता यत ।
एकसंस्कारयुक्तश्चेद्विप्र[12] स्यादखिलो जन. ॥ १६ ॥
जातिव्यक्त्यात्मकोऽर्थोऽत्र नास्त्येवेति निरूपिते[13] ।

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1. P °रूपो हि for रूपोऽपि
2. P शून्य for शून्यम्
3. M °मत , V मतम् for मिति
4. M विचारिते for विचार्यते
5. P किम् for सा
6. P °त for °क
7. I °पि for थ
8. °दश्च for °दोऽपि
9. V लोके विप्रो° for विप्रो लोके
10. M त्रियते शुज्यते । गृह्यते, for दृश्यते
11. V द्विजस्य for विप्रस्य
12. V °द्द्विज for °द्विप्र
13. M नास्त्येवातो निरूप्यते for the quarter

विज्ञानमपि नास्त्येव[1] ज्ञेयाभावे समुत्थिते ।
इति[2] माध्यमिकेनैव[3] सर्वशून्यं[4] विचारितम्[5] ॥ १७½ ॥

इति बौद्धपक्षे माध्यमिकमतम्.

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1 °स्त्येवम् for °स्त्येव.
2 P, M अतो° for इति.
3 P, M °को वक्ति for °केनैव.
4 V शून्यतत्त्वे for सर्वशून्यम्
5 V, M °ते for °तम .

अथ योगाचारमतम्.

इति[1] माध्यमिकेनोक्ते शून्यत्वं शून्यवादिना ।
निरालम्बनवादी तु योगाचारो निरस्यति ॥ १ ॥
त्वयोक्तसर्वशून्यत्वे प्रमाणं शून्यमेव ते[2] ।
अतो वादेऽधिकारस्ते न परेणोपपद्यते ॥ २ ॥
स्वपक्षस्थापनं तद्वत् परपक्षस्य दूषणम् ।
कथं करोत्यत्र भवान् विपरीतं वदेन्न किम् ॥ ३ ॥
अविभागो हि बुद्ध्यात्मा विपर्यासितदर्शनैः[3] ।
ग्राह्यग्राहकसंवित्तिभेदवानिव लक्ष्यते ॥ ४ ॥
मानमेयफलाद्युक्तं ज्ञानदृष्ट्यनुसारतः ।
अधिकारिषु जातेषु तत्त्वमप्युपदेक्ष्यति ॥ ५ ॥
बुद्धिस्वरूपमेकं हि वस्त्वस्ति परमार्थतः ।
प्रतिभानस्य[4] नानात्वान्न चैकत्वं विहन्यते ॥ ६ ॥
परिव्राट्कामुकशुनामेकस्यां प्रमदातनौ ।
कुणपं कामिनी भक्ष्यमिति तिस्रो विकल्पना ॥ ७ ॥
[5]अथाप्येकैव सा बाला बुद्धितत्त्वं तथैव न ।
[6]तदन्यदत्तु जात्यादि तन्निराक्रियतां त्वया ॥ ८ ॥
क्षणिका बुद्धिरेवात[7]स्त्रिधा भ्रान्तैर्विकल्पिता[8] ।
स्वयम्प्रकाशतत्त्वज्ञैर्मुमुक्षुभिरुपास्यते ॥ ९ ॥

इति बौद्धपक्षे योगाचारमतम्.

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1 M अत्र for इति.
2 P नः for ते.
3 P दर्शन॰ for दर्शनैः
4 P भासस्य for मानस्य.
5 M तथा for अथ
6 P तस्मादन्यत्तु for तदन्यदत्तु
7 M ॰रेका तु for ॰रेवात.
8 P प्रकल्पिता for विकल्पिता.

अथ सौत्रान्तिकमतम्.

विज्ञानमात्रमत्रोक्तं योगाचारेण धीमता ।
[1]ज्ञानं ज्ञेयं विना[2]नास्ति बाह्यार्थोऽप्यस्ति तेन न ॥ १ ॥

नीलपीतादिभिश्चित्रैर्बुद्ध्याकारै[3]रिहान्तरैः ।
सौत्रान्तिकमते नित्यं बाह्यार्थस्त्वनुमीयते ॥ २ ॥

क्षीणानि चक्षुरादीनि रूपादिष्वेव पञ्चसु ।
न षष्ठमिन्द्रियं तस्य ग्राहकं विद्यते बहिः ॥ ३ ॥
षडंशत्व[4] त्वयापाद्य परमाणोर्निराकृतिं ।
युक्तस्तेनापि बाह्यार्थो न चेद्ज्ञानं न सम्भवेत् ॥ ४ ॥
आकाशधातुरस्माभिः परमाणु[5]रितीरितः ।
स च प्रज्ञप्तिमात्रं स्यान्न च वस्त्वन्तरं मतम् ॥ ५ ॥
सर्वे पदार्थाः क्षणिका बुद्ध्याकारविजृम्भिताः ।
इदमित्येव भावास्तेऽप्याकारानुमितास्सदा ॥ ६ ॥
विषयत्वविरोधस्तु क्षणिकत्वेऽपि नास्ति नः ।
विषयत्वं हि हेतुत्वं ज्ञानाकारार्पणक्षमम् ॥ ७ ॥

इति बौद्धपक्षे सौत्रान्तिकमतम्.

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[1] V reads before this line the following
तत्र सम्भवतीत्येन प्राह सौत्रान्तिकः स्वयम् ।
[2] नास्तीत्येवमाक्षिप्यतेऽधुना for नास्ति . . न
[3] V °निजा° for °रिहं°.
[4] V °त्वे तया चान्य for °त्व त्वयापाद्य.
[5] V °तये° for °रिती°.

वैभाषिकमतम्.

सौत्रान्तिकमतादल्पभेदो वैभाषिके मते ।
प्रत्यक्षत्वं तु बाह्यस्य कश्चिदेवानुमेयता ॥ १ ॥
पूर्वापरानुभावेन पुञ्जीभूतास्सहस्रशः ।
परमाणव एवात्र [1]बाह्यार्थघनवत् स्थिताः ॥ २ ॥
दूरादेव वनं पश्यन् गत्वा तस्यान्तिकं पुनः ।
न वनं पश्यति क्वापि वल्लीवृक्षातिरेकतः ॥ ३ ॥
मृदो[2] घटत्वमायान्ति कपालत्वन्तु ते घटाः ।
कपालानि च चूर्णत्वं ते पुनः परमाणुताम् ॥ ४ ॥
चतुर्णामपि बौद्धानामैक्यमध्यात्मनिर्णये ।
व्यावहारिकभेदेन विवदन्ते परस्परम् ॥ ५ ॥
बुद्धितत्त्वे स्थिता बौद्धा बुद्धिवृत्तिर्द्विधा मता ।
ज्ञानाज्ञानात्मिका चेति तत्र ज्ञानात्मिकामिह[3] ॥ ६ ॥
प्रमाणत्वेन जानन्ति ह्यविद्यामूलिकाप्रमा ।
मूलाज्ञाननिमित्तान्या स्कन्धायतनधातुजा[4] ॥ ७ ॥
प्रपञ्च[5]जातमखिलं शरीरं भुवनात्मकम् ।
पञ्चस्कन्धा भवन्त्यत्र द्वादशायतनानि च ॥ ८ ॥

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[1] M बाह्यार्थाश्रित for बाह्यार्थघन, and P बाह्यार्थारम्भका स्मृता for बाह्यार्थे ता

[2] P reads मही for मृद , आयाति for आयान्ति

[3] P and M read निजां for °मिह and omits the line beginning with प्रमाण-त्वेन.

[4] P and M read धातुजम् for धातुजा

[5] M जालम् for जातम्.

सर्वेषामपि बैद्धानां [1]तथाष्टादश धातवः ।
ज्ञानसंस्कारसंज्ञानां वेदनारूपयोरपि ॥ ९ ॥
समूहःस्कन्धशब्दार्थः तत्तत्[2]सन्तति वाचक. ।
ज्ञानसन्ततिरेवात्र विज्ञानस्कन्ध उच्यते ॥ १० ॥
संस्कारस्कन्ध इत्युक्तो वासनानान्तु संहनि. ।
सुखदुःखात्मिका बुद्धिस्तथापेक्षात्मिका च सा ॥ ११ ॥
वेदनास्कन्ध इत्युक्त संज्ञास्कन्धस्तु नाम यत् ।
रूपस्कन्धो भवत्यत्र [3]मूर्तिभूतस्य संहति ॥ १२ ॥
[4]रूपस्योपचय· स्तम्भकुम्भादिरणुकल्पित· ।
पृथिव्यास्स्थैर्यरूपादि द्रवत्वादि मवेदपाम् ॥ १३ ॥
उष्णत्वं तेजसो धातोर्वायुधातोस्तु शीतता ।
एषां चतुर्णां धातूनां [5]वर्णगन्धरसौजसाम् ॥ १४ ॥
पिण्डाज्जाताः पृथिव्याद्याः परमाणुचया अमी ।
श्रोत्रन्त्वक् चक्षुषी जिह्वा घ्राणं मत्ययपञ्चकम् ॥ १५ ॥
वाक्पादपाणिपाय्वादि ज्ञेय कारकपञ्चकम् ।
सामुदायिक[6]चैतन्यं बुद्धि स्यात्करण मन ॥ १६ ॥
नामजातिगुणद्रव्यक्रियारूपेण पञ्चधा ।
कल्पितं भ्रान्त[7]दृष्ट्यैव [8]शरीरभुवनात्मकम् ॥ १७ ॥
बौद्धशास्त्रप्रमेयन्तु प्रमाणं द्विविध मतम् ।
कल्पनापोढमभ्रान्तं प्रत्यक्षं [9]कल्पना पुन ॥ १८ ॥

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[1] V reads तथा षोडश for तथाष्टादश.
[2] V संहति for सन्तति.
[3] M मूर्ती for मूर्ति.
[4] P and M read रूपस्यैव for रूपस्योप°.
[5] V वर्णो गन्धरसादयः for व . . . साम्.
[6] V समुदायस्य for सामुदायिक.
[7] भ्रान्ति for भ्रान्त
[8] V शरीरम् for शरीर.
[9] V निर्विकल्पकम् for कल्पना पुनः.

नामजातिगुणद्रव्यक्रियारूपेण[1] पञ्चधा ।
लिङ्गदर्शनतो ज्ञानं लिङ्गिन्यत्रानुमानता ॥ १९ ॥
चतुर्विधं यदज्ञानं प्रमाणाभ्यां निवर्तते ।
नष्टे चतुर्विधेऽज्ञाने[2] मूलाज्ञानं निवर्तते ॥ २० ॥
मूलाज्ञाननिवृत्तौ च विशुद्धज्ञानसन्ततिः ।
शुद्धबुद्धयविशेषो हि मोक्षो बुद्धमुनीरितः * ॥ २१ ॥
उत्पत्तिस्थितिभङ्गदोषरहिता सर्वाशयोन्मूलिनीं
ग्राह्योत्सर्गवियोगयोगजनिता नाभावभावान्विताम् ।
[4]तामन्तर्द्वयवर्जितां निरुपमामाकाशवन्निर्मलां
[5]प्रज्ञा पारमिता धनस्य जननीं शृण्वन्तु बुद्धयर्थिनः ॥ २२ ॥
[6]आनिरस्तनिपर्गैरुक्तो यस्तु वैशेषिकादिभिः ।
ईश्वरो नेष्यतेऽस्माभिः स निराक्रियतेऽधुना ॥ २३ ॥
हेयोपादेयतत्त्वञ्च मोक्षोपायञ्च वेत्ति यः ।
स एव [8]न प्रमाणं स्यान्न सर्वज्ञस्तथेरितः ॥ २४ ॥
दूरं पश्यतु वा मा वा तत्त्वमिष्टं प्रपश्यतु ।
प्रमाणं दूरदर्शी चेद्वयं गृध्रानुपास्महे ॥ २५ ॥
देशे पिपीलिकादीनां सङ्ख्याज्ञः कश्चिदस्ति किम् ।
सर्वकर्तृत्वमीशस्य कथितं नोपपद्यते ॥ २६ ॥
यदि स्यात् सर्वकर्ताऽसावधर्मेऽपि प्रवर्तयेत् ।
अयुक्तं कारयन् लोकान् कथं युक्ते प्रवर्तयेत् ॥ २७ ॥

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1 P योगेन for रूपेण
2 M °विधाज्ञाने for °विधेऽज्ञाने
3 M सर्वाश्रयो° for सर्वाशया°
4 P तामन्तर्भव for तामन्तर्द्वय
5 P reads प्रज्ञाकारामिताम्
6 A ज्ञाते for आनि°
7 P and M मे थ्य for तत्त्वञ्च
8 P एवात. for एव न
* P & M read मोक्षो बुद्धेन मुनिना स्वतन्त्रे समुदीरितः

उपेक्षैव च साधूना युक्तासाभो क्रिया भवेत् ।
न क्षतक्षारविक्षेप. साधूना साधुचेष्टितम् ॥ २८ ॥
ईश्वरेणैव शास्त्राणि सर्वाण्यधिकृतानि चेत् ।
कथं प्रमाण तद्वाक्य पूर्वापरपराहतम् ॥ २९ ॥
कारयेद्धर्ममात्रश्चेदेकशास्त्रप्रवर्तक ।
कथ प्रादेशिकस्यास्य सर्वकर्तृत्वमुच्यते ॥ ३० ॥
ईशः प्रयोजनाकाङ्क्षी जगत् सृजति वा न वा ।
काङ्क्षते चेदतपूर्णो नो चेन्नैव प्रवर्तते ॥ ३१ ॥
प्रवर्तते किमीशस्ते भ्रान्तवन्निष्प्रयोजने ।
छागादीनां पुरीषादेर्वर्तुलीकरणेन किम् ॥३२ ॥
क्रीडार्थैव प्रवृत्तिश्चेत् क्रीडते किन्नु बालवत् ।
अजस्र क्रीडतस्तस्य दु खमेव भवत्यलम् ॥ ३३ ॥
अज्ञो जन्तुरनीशोऽयमात्मनस्सुखदु खयो ।
ईश्वरप्रेरितो गच्छेत् स्वर्गं वा श्वभ्रमेव च ॥ ३४ ॥
तप्तलोहाभितापाद्यैरीशेनाल्पसुखेच्छुना ।
प्राणिनो नरके कष्टं चन प्राणैर्वियोजिता ॥ ३५ ॥
यग्मदाने शक्तश्चेत् ब्रह्महत्यादिकारिणे ।
स्वर्गं दद्यात्स्वतन्त्र. स्यान् नरक सोमयाजिने ॥ ३६ ॥
कर्मानुगुणदाता चेदीशः स्यादखिलो जनः ।
दाने स्वातन्त्र्यहीनस्सन् सर्वेश. कथमुच्यते ॥ ३७ ॥

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[1] 1 and M क्रियागमे for क्रिया भवेत
[2] १ सर्वाण्यापि to मर्वाण्यधि°
[3] १ कथं तस्य प्र° for कथ प्र° and पूर्वपराजितम् for पूर्वापर तम्
[4] १ दास for ईश ६ श्वानम् (१ जगत्
[5] १ भवेत्परम् for भवत्यलम्.
[6] १ लोहादिपाता for लोहाभतापा°
१ सन् for स्यात्
[8] P and M राहित्यात् for हीनस्सन्

एवं नैयायिकायुक्तसर्वज्ञेशनिराक्रिया ।
हेयोपादेयमात्रज्ञो ग्राह्यो बुद्धमुनिस्ततः ॥ ३८ ॥

चैत्यं वन्देत चैत्याद्या धर्मा बुद्धागमोदिताः ।
अनुष्ठेया न यागाद्या वेदाद्यागमचोदिताः[1] ॥ ३९[2] ॥

क्रियायां देवतायाश्च योगे[3] शून्यपदे क्रमात् ।
वैभाषिकादयो बौद्धा स्थिताश्चत्वार एव ते ॥ ४० ॥

इति बौद्धपक्षे वैभाषिकमतम् ॥

लोकायतार्हतमाध्यमिकयोगाचारसौत्रान्तिकवैभाषिकमतानि षट् समाप्तानि ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे बौद्धपक्षो नाम चतुर्थं प्रकरणम् ॥

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[1] v धर्मा वेदादिबोधिता, for वेदा . ता.

[2] p वैदिता, for चोदिता

[3] M योगशून्यपदे, b येऽपि शून्यपदे for योगे . . मात्

अथ वैशेषिकपक्ष·

नास्तिकान् वेदबाह्यांस्तान् [1]बौद्धलोकायतार्हतान् ।
निराकरोति वेदार्थवादी वैशेषिकोऽधुना ॥ १ ॥
वेदमार्ग[2]परिभ्रष्टा विशिष्टा परदर्शने ।
बौद्धादयो [3]विशिष्टास्ते न भवन्ति द्विजा पुन· ॥ २ ॥
अतो[4] बुद्धादिभिर्नित्य वेदब्राह्मणनिन्दया ।
आत्मवञ्चकता कष्टा सर्वत्राघोषिता भुवि ॥ ३ ॥
प्रमाणमेव वेदास्तु सर्वेश्वरकृतत्वत ।
स एव कर्मफलदो जीवाना पारिशेष्यत ॥ ४ ॥
जीवा वा जीवकर्माणि प्रकृति परमाणव ।
नेशते ह्यत्र[5] जीवाना तत्तत्कर्मफलार्पणे ॥ ५ ॥
जीवा कर्मफलावाप्तौ शक्ताश्चेत्स्वसुखे रता ।
अप्रार्थितानि दु खानि वारयन्तु प्रयत्नत ॥ ६ ॥
अशक्तान्यत्र कर्माणि जीवाना स्वफलार्पणे ।
अचेतनत्वादगते स्वर्गादिफलभूमिषु ॥ ७ ॥
नाचेतनत्वात्प्रकृते फलदातृत्वसम्भव ।
अचेतना फल दातुमशक्ता परमाणव ॥ ८ ॥
कालोऽप्यचेतनस्तेषां न हि कर्मफलप्रद ।

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1 P बाह्यांश्च, M बाह्यांस्तु for बाह्यांस्तान्
2 M मार्गात् for मार्गे
3 V अतिशिष्टा for विशिष्टा
4 V ततो° for अतो° and बौद्धादिशाक्येषु for बुद्धादिभिर्नित्यम्
5 V नेशतेऽन्यस्य, M नेशतेऽप्यत्र for नेशते ह्यत्र

अतोऽन्य फल्गुतो लोके भवद्भ्यो विलक्षण ॥ ९ ॥

स तु प्राणिविशेषांश्च देशानपि तदाश्रयान् ।
जानन् सर्वज्ञ[1] एवेष्टो नान्ये बौद्धादिसंमता ॥ १० ॥

अजानन्[2] प्राणिनो लोके[3] हेयोपादेयमात्रवित् ।
प्रादेशिको न सर्वज्ञो नास्मदादिविलक्षणः ॥ ११ ॥

वेदैकदेशं दृष्ट्वा तु कारीरी[4]वृष्टिबोधकम् ।
अदृष्ट्यांश्च विश्वासः कार्यः स्वर्गापवर्गयोः ॥ १२ ॥

कारीरीष्टयुक्तवृष्ट्या[5] चदृष्ट्याद्दृष्टनिर्णये[6] ।
चित्राद्वेः पुत्रपश्वादेर्दृष्ट्याद्दृष्टनिर्णये[7] ॥ १३ ॥

ज्योतिश्शास्त्रोक्तकालस्य ग्रहणं तन्निदर्शनम् ।
दृष्टैकदेशप्रामाण्यं यदुक्तं सौगतादिभिः[8] ॥ १४ ॥

तच्च वेदादपहृतं सर्वलोकप्रतारकैः ।
मन्त्रव्याकरणं दृष्ट्वा मन्त्रा विरचिताः पुनः ॥ १५ ॥

लिपिभिस्त्रिभिरज्ञातास्ते सिद्धमन्त्रास्तथा[9] कृता ।
बौद्धागमेभ्यो दृष्टार्थो न हृता[10] वैदिकैः क्वचित् ॥ १६ ॥

वेदस्यैव षडङ्गानि यानि शीक्षादिकानि वै ।
नान्यागमाङ्गता तेषां न क्वाप्युक्ता परैरपि ॥ १७ ॥

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1 सर्वेत्र 1 t सर्वत्र
2 P अज्ञानां प्राणिनाम् for अजानन् प्राणिन
3 M लोकान् for लोके
4 M दृष्टिवं निष्टमाद्यैकम् for कारीरी ... कम्
5 P दृष्ट्वा सर्वेत्र for अदृष्ट्यांश्च
6 M कारीरीष्टयर्थदृष्टिश्च for कारीर ... श्च
7 M निश्चये for निर्णये
8 This line is found only in 1
9 P मौगतादिना for सौ . ... भि
10 P त्वया for तथा
11 P भृता for हृता

अतो वेदबलीयस्त्वं नास्तिकागमसञ्चयात् ।
(षट्पदार्थपरिज्ञानान्मोक्षं वैशेषिका विदुः ॥ १८ ॥)
तदन्तर्गत एवेशो जीवास्सर्वमिदं जगत् ।
द्रव्यं गुणस्तथा कर्म सामान्यं यत्परापरम् ॥ १९ ॥
विशेषस्समवायश्च षट् पदार्था इहेरिताः ।
पृथिव्यापस्तथा तेजो वायुराकाशमेव च ॥ २० ॥
दिक्कालात्ममनांसीति[1] नव द्रव्याणि तन्मते[2] ।
पृथिवी गन्धवत्याप सरसास्तेजस प्रभा ॥ २१ ॥
अनुष्णाशीतसस्पर्शो वायुश्शब्दगुण नभः ।
दिक्पूर्वापरधीलिङ्गा काल क्षिप्राचिरागत[3] ॥ २२ ॥
आत्माहंप्रत्ययात्सिद्धो मनोऽन्त करण मतम् ।
अयोगमन्ययोगश्च मुक्त्वा द्रव्याश्रिता[4] गुणा ॥ २३ ॥
चतुर्विंशतिधा भिन्ना गुणास्तेऽपि यथाक्रमात् ।
शब्दः स्पर्शो रसो रूप गन्धसंयोगवेगताः ॥ २४ ॥
संख्याद्रवत्वसंस्कारपरिमाणविभागताः ।
प्रयत्नसुखदुःखेच्छाबुद्धिद्वेषपृथक्त्वताः ॥ २५ ॥
परत्वश्चापरत्वश्च[5] धर्माधर्मौ च गौरवम् ।
इमे गुणाश्चतुर्विंशत्यथ कर्म च पञ्चधा[6] ॥ २६ ॥

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[1] V मनास्यासन् for मनासीति.

[2] V मन्मते for तन्मते

[3] P चिरोद्गते for चिरागत

[4] P द्रव्याश्रितो गुण. for द्रव्याश्रिता गुणा .

[5] M परत्वमपरत्वं च for परत्वश्चापरत्वश्च.

[6] All the MSS give this metrically and grammatically erroneous reading; it may, however, be read गुणाश्चतुर्विंशतिधा ह्यथ कर्म च पञ्चधा.

(प्रसाराकुञ्चनोत्क्षेपा गत्यवक्षेपणे इति ।
परश्चापरमित्यत्र सामान्य द्विविध मतम् ॥ २७ ॥
पर सत्तादि सामान्य द्रव्यत्वाद्यपर मतम् ।
परस्परविवेकोऽत्र द्रव्याणा यैस्तु गम्यते' ॥ २८ ॥
विशेषा इति ते ज्ञेया द्रव्यमेव समाश्रिता ।
सम्बन्धस्समवायस्स्यात् द्रव्याणान्तु गुणादिभि ॥ २९ ॥
षट् पदार्था इमे ज्ञेयास्तन्मय सकल जगत् ।
तेषा साधर्म्यवैधर्म्यज्ञान मोक्षस्य साधनम् ॥ ३० ॥
द्रव्यान्तर्गत एवात्मा भिन्नो जीवपरत्वत ।
देवा मनुष्यास्तिर्यञ्चो 'जीवास्त्वन्यो महेश्वर ॥ ३१ ॥
तदाज्ञप्तक्रिया' कुर्वन् मुच्यतेऽन्यस्तु बध्यते ।
श्रुतिस्मृतीतिहासाद्य पुराण भारतादिकम् ॥ ३२ ॥
ईश्वराज्ञेति विज्ञेया न लङ्घ्या वैदिकै क्वचित् ।
त्रिधा प्रमाण प्रत्यक्षमनुमानागमावितिं ॥ ३३ ॥
त्रिभिरेतै ' प्रमाणैस्तु जगत्कर्तावगम्यते ।
तस्मात्तदुक्तकर्माणि कुर्यात्तस्यैव तृप्तये ॥ ३४ ॥
भक्त्यैवावर्जनीयोऽसौ भगवान्परमेश्वर ।
तत्प्रसादेन मोक्ष स्यात् करणोपरमात्मक ॥ ३५ ॥

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[1] V क्षपग° for क्षेपा ग° and क्षेपणामकम् for क्षेपणे इति
P and M आपि for इति
P M विशेष for विवेक
M लभ्यते T लभ्यते for गम्यते
I जीन for जीवा
T क्रिया for क्रियाम्
P हासाद्य for हासाद्यम्
T ईश्वरादेव for ईश्वराज्ञेति
T °गमावपि for °गमाविति
M त्रिभिरेव for त्रिभिरेतै
P भक्त्यैव चार्चनीया° for भक्त्यै-वावर्जनीयो°

करणोपरमे त्वात्मा पाषाणवदवस्थितः।
दुःखसाध्यः सुखोच्छेदो दुःखोच्छेदवदेव नः ॥ ३६ ॥
अतस्संसारनिर्विण्णो मुमुक्षुर्मुच्यते जनः ।
पश्चान्नैयायिकस्तर्कैः साधयिष्याति नश्शिवम् ।
[1]नातिभिन्नं मतं यस्मादावयोर्वेदवादिनोः[1] ॥ ३७ ½ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे वैशेषिकपक्षो नाम पञ्चमं प्रकरणम्.

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[1] P तथातिभिन्नं सिद्धान्तम् for नाति . स्मात्.

अथ नैयायिकपक्षः

नैयायिकस्य पक्षोऽथ[1] संक्षेपात्प्रतिपाद्यते ।
यस्तर्करक्षितो वेदो ग्रस्तः पाषण्डदुर्जनैः ॥ १ ॥
अक्षपादः प्रमाणादिषोडशार्थप्रबोधनात् ।
जीवानां मुक्तिमाचष्टे प्रमाणञ्च प्रमेयता ॥ २ ॥
निर्णयस्संशयोऽन्यश्च प्रयोजननिदर्शने ।
सिद्धान्तावयवौ तर्को वादो जल्पो वितण्डता ॥ ३ ॥
हेत्वाभासश्छलं जातिर्निग्रहस्थानमित्यपि ।
प्रत्यक्षमनुमानाख्यमुपमानागमाविति[2] ॥ ४ ॥
चत्वार्यत्र प्रमाणानि नोपमानन्तु कस्य चित् ।
प्रत्यक्षमस्मदादीनामस्त्यन्ययोगिनामपि ॥ ५ ॥
पश्यन्ति योगिनस्तं धर्ममीश्वरस्य प्रसादतः[3] ।
स्वभावेनेश्वरस्सर्वं पश्यति ज्ञानचक्षुषा ॥ ६ ॥
यत्नेनापि न जानन्ति[4] सर्वेशं मांसचक्षुषः ।
ईश्वरं साधयत्येतदनुमानमिति[5] स्फुटम् ॥ ७ ॥
भूर्भूधरादिकं सर्वं सर्वविद्धेतुकं मतम्[6] ।
कार्यत्वाद्घटवच्चेति जगत्कर्तानुमीयते ॥ ८ ॥
कार्यत्वमप्यसिद्धं चेत्क्ष्मादेस्सावयवत्वतः[7] ।

1 P पक्षोऽयम for पक्षोऽथ
P दुर्मनात् for दुर्जनैः
2 P 'मान स्यादुप for मानाख्यमुप'
3 P 'स्तत्त्वम् for स्तंधर्मम्
4 P युक्तिमार्गेण पश्यन्ति for यत्नेनापि जानन्ति
5 P 'मपि for 'मिति
6 P सर्वविन्कर्तृपूर्वकम् for सर्वविद्धेतुकं मतम्.
7 P क्ष्मादेरवयवित्वात् for क्ष्मादेस्सावयवत्वतः

घटकुड्यादिवच्चेति कार्यत्वमपि साध्यते ॥ ९ ॥
दृष्टान्तासिद्धदेहादेर्धर्माधर्मप्रसङ्गत ।
न विशेषविरोधोऽत्र वाच्यो भट्टादिभि कचित् ॥ १० ॥
उत्कर्षसमजातित्वात्सम्यग्दोषो न तादृश ।
कार्यत्वमात्रात्कर्तृत्वमात्रमेवानुमीयते ॥ ११ ॥
दृष्टान्तस्थविशेषैस्त्व विरोध यदि भाषसे ।
धूमेनाग्न्यनुमानस्याप्यभावोऽपि प्रसज्यते ॥ १२ ॥
अशरीरोऽपि कुरुते शिव कार्यमिहेच्छया ।
देहानपेक्षो देह स्व यथा चेष्टयते जन ॥ १३ ॥
इच्छाज्ञानप्रयत्नाख्या महेश्वरगुणास्त्रय ।
शरीररहितेऽपि स्यु परमाणुस्वरूपवत् ॥ १४ ॥
कार्यं क्रिया विना नात्र सा क्रिया यत्नपूर्विका ।
क्रियात्वात् साध्यतेऽस्माभिरस्मदादिक्रिया यथा ॥ १५ ॥
सर्वज्ञीयक्रियोद्भूतक्ष्मादिकार्योपपत्तिभि ।
ईश्वराप्तत्वमुक्त यन्निरस्त पारिशेष्यत ॥ १६ ॥
यथा वैशेषिकेणेश पारिशेष्येण साधित ।
तत्तर्कोऽत्रानुसन्धेय समान शास्त्रमावयो ॥ १७ ॥
कालकर्मप्रधानादेरचैतन्याच्छिवोऽपर ।
अल्पज्ञत्वात्तु जीवाना ग्राह्यस्सर्वज्ञ एव स ॥ १८ ॥
सर्वज्ञेशप्रणीतत्वाद्वेदप्रामाण्यमिष्यते ।

P M धर्मत्रत्वप्रसङ्गत for धर्माधर्मप्रसङ्गत

[2] M विशेषैस्तु for विशेषैस्त्वम्

[3] P मानस्य ह्यभाव for मानस्याप्यभाव

[4] \ reads after th s line the following अशरीरस्तथापीशो यतते कार्यसिद्धये

[5] P क्रिया त्रिगीतात्र कस्याचिद्यत्नपूर्विका for क्रिया विना पूर्विका

[6] Y परिशेषत for पारिशेष्यत

[7] Y तम् for शास्त्रम

स्मृत्यादीनां प्रमाणत्वं तन्मूलत्वेन सिध्यति ॥ १९ ॥
श्रौतं स्मार्तं च यत्कर्म[1] यथावदिह कुर्वताम् ।
स्वर्गापवर्गौ स्यातां हि नैव पाषण्डिनां क्वचित् ॥ २० ॥
त्रियम्बकादिभिर्मन्त्रैरपि देवो महेश्वरः ।
अनुष्ठानोपयुक्तार्थस्मारके प्रतिपाद्यते ॥ २१ ॥
कारीरीष्टयर्थवृष्ट्यादि[2] दृष्ट्वा स्वर्गापवर्गयोः ।
विश्वासोऽदृष्टयोः कार्यं कारणाद्यैः[3] प्रमाणितैः ॥ २२ ॥
अप्रमाणमशेषं च[4] शास्त्रं बुद्धादिकल्पितम् ।
स्यादनाप्तप्रणीतत्वादुन्मत्तानां यथा वचः ॥ २३ ॥
बीजप्ररोहरक्षार्थे वृतिं[5] कण्टकिनीं यथा ।
वेदार्थतत्त्वरक्षार्थं तथा[6] तर्कमयीं वृतिः ॥ २४ ॥
प्रमानुग्राहकस्तर्कः[7] स कथात्रयसंश्रितः ।
वादो जल्पो वितण्डेति तिस्र एव कथा मताः ॥ २५ ॥
आचार्येण तु शिष्यस्य वादस्तत्त्वबुभुत्सया ।
जयः पराजयो नात्र तौ तु जल्पवितण्डयोः ॥ २६ ॥
वादी च प्रतिवादी च प्राश्निकश्च सभापतिः ।
चत्वार्यङ्गानि जल्पस्य वितण्डायास्तथैव च ॥ २७ ॥
सदुत्तरापरिज्ञानात् पराजयभये सति ।
जयेच्छलेन जात्या वा प्रतिवादी तु वादिनम् ॥ २८ ॥
छलं जातिं ब्रुवाणस्य निग्रहस्थानमीरयेत्[9] ।

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[1] P स्मार्तं यदुक्तं च for स्मार्तं च यत्कर्म
[2] M कारीरीष्ट्युक्तवृ° for कारीरीष्टयर्थवृ°
[3] V तत्कारणादि for कारणाद्यैः
[4] M °शेषं तु for °शेषं च
[5] V यथा कण्टकिनीं वृतिं for वृतिं ... यथा
[6] P M कृता for तथा
[7] V मानानु° for प्रमानु°
[8] P M स्मृतः for सम्मृतः
[9] V स्थानमाचरेत् for स्थानमीरयेत्

निग्रहस्थानमित्युक्त कथाविच्छेदकारकम्[1] ॥ २९ ॥
तत्रोपचारसामान्यवाक्पूर्वं त्रिविध छलम् ।
चतुर्वेदविदित्युक्ते कस्मिंश्चिद्वादिना द्विजे ॥ ३० ॥
किमत्र चित्र ब्राह्मण्ये चतुर्वेदज्ञतोचिता ।
एव सामान्यदृष्टचा तु दूषिते प्रतिवादिना ॥ ३१ ॥
वदेद्वाक्यैरनेकान्त निग्रहस्थानमप्यथ ।
नववस्त्रो षटुश्चेति वाद्युक्ते तत्र वाक्छलम् ॥ ३२ ॥
कुतोऽस्य नव वासासीत्याचक्षाणस्य निग्रह ।
तात्पर्यवैपरीत्येन कल्पितार्थस्य बाधनम् ॥ ३३ ॥
स्वस्य व्याघातक वाक्य दूषणक्षममेव वा ।
उत्तर जातिरित्याहु चतुर्विंशतिभेदभाक् ॥ ३४ ॥
चतुर्विंशतिजातीना प्रयोक्तु प्रतिवादिनः ।
वक्तव्य निग्रहस्थानमसदुत्तरवादिन ॥ ३५ ॥
यथा साधर्म्यवैधर्म्यात्समोत्कर्षापकर्षत ।
वर्ण्यावर्ण्यविकल्पाश्च [3]प्राप्त्यप्राप्तीतिसाध्यता ॥ ३६ ॥
प्रसङ्गप्रतिदृष्टान्तावनुत्पत्तिश्च[4] सशय ।
अर्थापत्त्यविशेषौ च हेतुप्रकरणाह्वयौ ॥ ३७ ॥
कार्योपलब्ध्यनुपलब्धिनित्यानित्याश्च जातय ।
साम्यापादक[5]हेतुत्वात् समनाजानयो मता ॥ ३८ ॥
सदुत्तरापरिज्ञाने स्यादेकान्तपराजय ।

[1] P कारकम् for कारणम्
[2] V alone reads this and the next two lines
[3] १ प्राप्तयप्राप्तिसमा तथा for प्राप्त्यप्राप्तीतिसाध्यता:
[4] १ दृष्टान्तानुपपत्तिश्च for दृष्टान्तावनुत्पत्तिश्च
[5] M साम्यापादन for साम्यापादक

एवं जल्पवितण्डाभ्यां वेदबाह्यान्निरस्य तु ॥ ३९ ॥

वेदैकविहितं कर्म कुर्यादीश्वरतृप्तये ।
तत्प्रसादाप्तयोगेन मुमुक्षुर्मोक्षमाप्नुयात् ॥ ४० ॥

नित्यानन्दानुभूतिः स्यान्मोक्षे तु विषयादृते ।
वरं वृन्दावने रम्ये शृगालत्वं वृणोम्यहम् ॥ ४१ ॥

वैशेषिकोक्तमोक्षात्तु सुखलेशविवर्जितात् ।
यो वेदविहितैर्यज्ञैरीश्वरस्य प्रसादतः ॥ ४२ ॥

मूर्छामिच्छति यत्नेन पाषाणवदवस्थितिम्[1] ।
मोक्षो हि हरि[2]भक्त्याप्तयोगेनेति पुरोदितः[3] ॥ ४३ ॥

अष्टावङ्गानि योगस्य यमोऽथ[4] नियमस्तथा ।
आसनं पवनायामः प्रत्याहारोऽथ धारणम् ॥ ४४ ॥

ध्यानं समाधिरित्येवं[5] तत्साङ्ख्यो विस्तरिष्यति ॥ ४५ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे नैयायिकपक्षो नाम पञ्चमप्रकरणम्

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1 T स्थितम् for स्थितिम्
2 M शिव for हरि
3 M परोदितम् for पुरोदितः
4 S यमो हि for यमोऽथ
5 T °माधिरेवैतत् for समाधिरित्येवम्

अथ प्रभाकरपक्ष .

प्रभाकरगुरो[1]पक्ष संक्षेपादथ कथ्यते ।
तुष्टाव पूर्वमीमांसामाचार्यैस्पर्यैयापि[2] य ॥ १ ॥

द्रव्य गुणास्तथा कर्म सामान्य परतन्त्रता * ।
पदार्थाश्शक्तिसादृश्यसङ्ख्याभिस्त्वष्टधा स्मृता ॥ २ ॥

न विशेषो न चाभावो भूतलाद्यतिरेकत ।
वेदैकविहित कर्म मोक्षद नापर गुरो[3] ॥ ३ ॥

बध्यते स हि लोकस्तु य काम्यप्रतिषिद्धकृत् ।
विध्यर्थवाद[4]मन्त्रैश्च नामधेयैश्चतुर्विध ॥ ४ ॥

वेदा विधिप्रधानोऽय धर्माधर्मावबोधक ।
आत्मा ज्ञातव्य इत्यादिविधयस्त्वारुणे स्थिता ॥ ५ ॥

यथावदात्मना तत्र बोध विदधते स्फुटम् ।
बुद्धी[5]न्द्रियशरीरेभ्यो भिन्न आत्मा विभुर्ध्रुव ॥ ६ ॥

नानारूप प्रतिक्षत्रमर्थज्ञानेषु भासते ।
घट जानाम्यह स्पष्टमित्यत्र युगपत्त्रयम् ॥ ७ ॥

घटो विषयरूपेण कर्ताहमत्ययागत ।
स्वयप्रकाशरूपेण ज्ञान भाति जनस्य हि[8] ॥ ८ ॥

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1 P गुरोरुक्ति for गुरो पक्ष
2 °मान्नारा प्राहयच्च for °मा चार्यैस्पर्यैयापि
3 P मतम for गुरो
4 T वीद for वाद
5 I देह° for बुद्धी°
6 T प्रत्ययाह्वत for प्रत्ययागत
7 P भूतम् for भाति
8 M तु for हि

* This and the following two lines are to be found in V alone

करणोपरमान्मुक्तिमाह वैशेषिको यथा ।
दुरसहापार[1]संसारसागरोत्त[2]रणोत्सुकः ॥ ९ ॥

प्रयत्नसुखदुःखेच्छाधर्माधर्मादिनाशनः[3] ।
पाषाणवदवस्थानमात्मनो मुक्तिमिच्छति ॥ १० ॥

दुःखसाध्यसुखोच्छेदो दुःखोच्छेदवदिष्यते ।
नित्यानन्दानुभूतिश्च[4] निर्गुणस्य न चेष्यते ॥ ११ ॥

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
अन्यस्तन्न्यासिनां मार्गो जायतीति न कर्मिणाम् ॥ १२ ॥

तस्माद्यागादयो धर्माः कर्तव्या विहिता यतः ।
अन्यथा प्रत्यवायस्स्यात्कर्मण्येवाधिकारिणाम् ॥ १३ ॥

कर्ममात्रैकशरणाः श्रेयः प्राप्स्यन्त्यनुत्तमम् ।
न देवता चतुर्थ्यन्तविनियोगादृते परा ॥ १४ ॥

वेदबाह्यान्निराकृत्य भट्टाचार्यैर्गते पथि ।
चक्रे प्रभाकरश्शास्त्रं गुरुः कर्माधिकारिणाम् ॥ १५ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे प्रभाकरपक्षो नाम सप्तमप्रकरणम्.

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[1] M °हासार for °हापार.
[2] M °तारण for °त्तरण.
[3] P नाशनम् for नाशनः.
[4] M भूतिस्तु for भूतिश्च.

स यद्यागमकल्पस्स्यान्नित्योऽनित्य किमागम ।
नित्यश्चेत्त प्रतीशस्य केय कर्तृत्वकल्पना ॥ २१ ॥

अनित्यागमपक्षे स्यादन्योऽन्याश्रयदूषणम्[1] ।
आगमस्य प्रमाणत्वमीश्वरोक्तत्वेश्वरस्तत ॥ २२ ॥

आगमात्सिध्यतीत्येवमन्योऽन्याश्रयदूषणम् ।
स्वत एव प्रमाणत्वमतो वेदस्य सुस्थितम् ॥ २३ ॥

धर्माधर्मौ च वेदैकगोचरावित्यपि स्थितम ।
ननु वेद विना साक्षात्करामलकवत्स्फुटम् ॥ २४ ॥

पश्यन्ति योगिनो धर्मं कथ वेदैकमानता ।
तदयुक्त न योगी स्यादस्मदादिविलक्षण ॥ २५ ॥

सोऽपि पञ्चेन्द्रियै पश्यन् विषय नातिरिच्यते ।
प्रत्यक्षमनुमानाख्यमुपमानमनन्तरम् ॥ २६ ॥

अर्थापत्तिरभावश्च न धर्मं बोधयन्ति वै ।[2]
तत्तदिन्द्रिययोगेन वर्तमानार्थबोधकम ॥ २७ ॥

प्रत्यक्ष न हि गृह्णाति सोऽप्यतीतमनागतम् ।
धर्मेण नित्यतन्त्राद्धिरूपस्याभावन क्वचित् ॥ २८ ॥

नानुमानमपि व्यक्त धर्माधर्मावबोधकम् ।
धर्मादिसदृशाभावादुपमानमपि क्वचित् ॥ २९ ॥

सादृश्यग्राहक नैव धर्माधर्मावबोधकम् ।
सुखस्य कारण धर्मो दु खस्याधर्म इत्यपि ॥ ३० ॥

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1 दन्योऽन्यश्चापि ६ c दन्योऽन्याश्रयदूषणम

2 P M च for वै

बोधं विदधते ब्रह्मण्यात्मनां परमात्मनि ॥ १० ॥
दूषयन्त्यनुमानाभ्यां बौद्धा वेदमपि स्फुटम् ।
तन्मूलत्वाद्धर्मादेरपलापस्तु[1] सिध्यति ॥ ११ ॥
वेदोऽप्रमाणं वाक्यत्वाद्रथ्यापुरुषवाक्यवत् ।
अथवानाप्त[2]प्रणीतत्वादुन्मत्तानां यथा वचः ॥ १२ ॥
तदयुक्तमिमौ हेतू भवेतामप्रयोजकौ ।
वाक्यत्वमात्राद्वेदस्य न भवत्यप्रमाणता ॥ १३ ॥
अनाप्तपुरुषोक्तत्वं हेतुस्ते न प्रयोजकः ।
स्यादनाप्तोक्ततामात्रादप्रामाण्यं न च श्रुते ॥ १४ ॥
नित्यवेदस्य चानाप्तप्रणीतत्वं न दुष्यति ।
विप्रलम्भादयो दोषा विद्यन्ते पुंगिरां सदा ॥ १५ ॥
वेदस्यापौरुषेयत्वाद्दोषाशङ्कैव नास्ति नः ।
वेदस्यापौरुषेयत्वं केचिन्नैयायिकादयः ॥ १६ ॥
दूषयन्तीश्वरोक्तत्वाभ्युपगमाना प्रमाणताम् ।
पौरुषेयो भवेद्वेदो वाक्यत्वाद्भारतादिवत् ॥ १७ ॥
सर्वेश्वरप्रणीतत्वं प्रामाण्यमपि सुस्थितम् ।
प्रामाण्यं विद्यते नेति पौरुषेयेषु युज्यते ॥ १८ ॥
वेदे वक्तुरभावाच्च तद्वार्तापि सुदुर्लभा ।
वेदस्य नित्यता प्रोक्ता [3]प्रामाण्येनोपयुज्यते ॥ १९ ॥
सर्वेश्वरप्रणीतत्वं प्रामाण्यस्यैव कारणम् ।
तदयुक्तं प्रमाणेन केनात्रेश्वरकल्पना ॥ २० ॥

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[1] C °लापोऽपि for लापस्तु
[2] C अथवाप्ताप्र° for अथानाप्त
[3] C प्रामाण्ये नापि यु° for प्रामाण्येनोपयु°

स यद्यागमकर्तृपरस्यान्नित्योऽनित्यः किमागम ।
नित्यश्चेत्तं प्रतीशस्य केयं कर्तृत्वकल्पना ॥ २१ ॥

अनित्यागमपक्षे स्यादन्योऽन्याश्रयदूषणम्[1] ।
आगमस्य प्रमाणत्वमीश्वरोक्तत्वेश्वरस्तत ॥ २२ ॥

आगमात्सिध्यतीत्येवमन्योऽन्याश्रयदूषणम् ।
स्वत एव प्रमाणत्वमतो वेदस्य सुस्थितम् ॥ २३ ॥

धर्माधर्मौ च वेदैकगोचरावित्यपि स्थितम् ।
ननु वेद विना साक्षात्करामलकवत्स्फुटम् ॥ २४ ॥

पश्यन्ति योगिनो धर्मं कथं वेदैकमानता ।
तदयुक्तं न योगी स्यादस्मदादिविलक्षण. ॥ २५ ॥

सोऽपि पञ्चेन्द्रियै पश्यन् विषय नातिरिच्यते ।
प्रत्यक्षमनुमानाख्यमुपमानमनन्तरम् ॥ २६ ॥

अर्थापत्तिरभावश्च न धर्मं बोधयन्ति वै ।[2]
तत्तदिन्द्रिययोगेन वर्तमानार्थबोधकम् ॥ २७ ॥

प्रत्यक्ष न हि गृह्णाति सोऽप्यतीतमनागतम् ।
धर्मेण नित्यसम्बन्धिरूपस्याभावत· क्वचित् ॥ २८ ॥

नानुमानमपि व्यक्त धर्माधर्मावबोधकम् ।
धर्मादिसदृशाभावादुपमानमपि क्वचित् ॥ २९ ॥

सादृश्यग्राहकं नैव धर्माधर्मावबोधकम् ।
सुखस्य कारणं धर्मो दु खस्याधर्म इत्यपि ॥ ३० ॥

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[1] P दन्योऽन्यव्यापित् for दन्योऽन्याश्रयदूषण

[2] P M च for वै.

अर्थापत्त्यात्र सामान्यमात्रे [1]ज्ञाते न दुष्यति ।
सामान्यमनुष्ठेयं किंचातीतं तदा भवेत् ॥ ३१ ॥
यागादयो ह्यनुष्ठेया [2]विशेषा विधिचोदिताः ।
अभावाख्यं प्रमाणं न पुण्यापुण्यप्रकाशकम् ॥ ३२ ॥
प्रमाणपञ्चकाभावे तत् सदा वर्तते यतः ।
वेदैकगोचरौ तस्माद्धर्माधर्माविति स्थितम् ॥ ३३ ॥
वेदैकविहितं कर्म मोक्षदं नापरं ततः ।
मोक्षार्थी न प्रवर्तेत तत्र काम्यनिषिद्धयोः ॥ ३४ ॥
नित्यनैमित्तिके कुर्यात्प्रत्यवायजिहासया[3] ।
आत्मा ज्ञातव्य इत्यादिविधिभिः प्रतिपादिते ॥ ३५ ॥
जीवात्मनां प्रबोधस्तु जायते परमात्मनि ।
प्रत्याहारादिकं योगम[4]भ्यस्यन्विहितक्रियः ॥ ३६ ॥
मनःकरणकेनात्मा प्रत्यक्षेणावसीयते ।
भिन्नाभिन्नात्मकस्त्वात्मा गोवत्सदसदात्मनः ॥ ३७ ॥
जीवरूपेण भिन्नोऽपि त्वभिन्नः पररूपतः ।
असत्त्वाज्जीवरूपेण सद्रूपः पररूपतः[5] ॥ ३८ ॥
शाबलेयादिगोष्वेव यथा गोत्वं प्रतीयते ।
परमात्मा स्वनुस्यूतवृत्तिर्जीवेऽपि बुध्यताम् ॥ ३९ ॥
त्रैयम्बकादिभिर्मन्त्रैः पूज्यो ध्येयो मुमुक्षुभिः ।
ध्यात्वैवारोपिताकारं कैवल्यं सोऽधि[6]गच्छति ॥ ४० ॥

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1 P ज्ञाने न for ज्ञाते न.
2 P विशेषांविधि for विशेषा विधि
3 P जिघांसया for जिहासया
4 C °मभ्यसन् for °मभ्यस्यन्
5 P रूपक for रूपतः
6 C सोऽपि for सोऽधि°.

परानन्दानुभूतिः स्यान्मोक्षे तु विषयादृते ।
विषयेषु विरक्तास्स्युर्नित्यानन्दानुभूतितः ॥
गच्छन्त्यपुनरावृत्तिं मोक्षमेव मुमुक्षवः ॥ ४१ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे भट्टाचार्यपक्षो नाम अष्टमप्रकरणम्.

अथ साङ्ख्यपक्षः

साङ्ख्यदर्शनसिद्धान्तः संक्षेपादथ कथ्यते ।
साङ्ख्यशास्त्रं द्विधाभूतं सेश्वरञ्च निरीश्वरम् ॥ १ ॥
चक्रे निरीश्वरं साङ्ख्यं कपिलोऽन्यत्पतञ्जलिः ।
कपिलो वासुदेवस्स्यादनन्तस्स्यात्पतञ्जलिः ॥ २ ॥
ज्ञानेन मुक्तिं कपिलो योगेनाह पतञ्जलिः ।
योगी कपिलपक्षोक्ततत्त्वज्ञानमपेक्षते ॥ ३ ॥
श्रुतिस्मृतीतिहासेषु पुराणे भारतादिके ।
साङ्ख्योक्तं दृश्यते स्पष्टं तथा शैवागमादिषु ॥ ४ ॥
व्यक्ताव्यक्तविवेकेन पुरुषस्यैव वेदनात् ।
दुःखत्रयनिवृत्तिः स्यादेकान्तात्यन्ततो नृणाम् ॥ ५ ॥
दुःखमाध्यात्मिकं चाधिभौतिकं चाधिदैविकम् ।
आध्यात्मिकं मनोदुःखं व्याधयः पिटकादयः ॥ ६ ॥
आधिभौतिकदुःखं स्यात् कीटादिप्राणिसम्भवम् ।
वर्षातपादिसम्भूतं दुःखं स्यादाधिदैविकम् ॥ ७ ॥
एकान्तात्यन्ततो दुःखं निवर्तेतात्मवेदनात् ।
उपायान्तरतो मोक्षः क्षयातिशयसंयुतः ॥ ८ ॥
न चौषधैर्न यागाद्यैः स्वर्गादिफलहेतुभिः ।
त्रैगुण्यविपर्ययैर्मोक्षस्तत्त्वज्ञानादृते परैः ॥ ९ ॥
पञ्चविंशतितत्त्वानि व्यक्ताव्यक्तादिकानि च ।
वेत्ति यस्यैव विस्पष्टमात्मज्ञानं भविष्यति ॥ १० ॥
१ पञ्चविंशतितत्त्वज्ञो यत्र कुत्राश्रमे वसेत् ।
जटी मुण्डी शिखी वापि मुच्यते नात्र संशयः ॥ ११ ॥ १

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१० दुर्लभ for दर्शन   १८ सिद्धम् for स्पष्टम्

पञ्चविंशतितत्त्वानि पुरुषः प्रकृतिर्महान् ।
अहङ्कारश्च शब्दश्च स्पर्शरूपरसास्तथा ॥ १२ ॥
गन्धः श्रोत्रं त्वक्च चक्षुर्जिह्वा घ्राणञ्च वागपि ।
पाणिः पादस्तथा पायुरुपस्थश्च मनस्तथा ॥ १३ ॥
पृथिव्यापस्तथा तेजो वायुराकाशमित्यपि ।
सृष्टिप्रकारं वक्ष्यामि तत्त्वात्मकमिदं जगत्[2] ॥ १४ ॥
सर्वं हि प्रकृते. कार्यं नित्यैका प्रकृतिर्जडा ।
प्रकृते[3]स्त्रिगुणावेशादुदासीनोऽपि कर्तृवत ॥ १५ ॥
स चेतनावत्तद्योगात्सर्गः पङ्ग्वन्धयोगवत् ।
प्रकृतिर्गुणसाम्य स्याद्गुणास्सत्त्वं रजस्तमः ॥ १६ ॥
सत्त्वोदये सुखं प्रीति शान्तिर्लज्जाङ्गलाघवम् ।
क्षमा धृतिरकार्पण्यं दमो ज्ञानप्रकाशनम्[4] ॥ १७ ॥
रजोगुणोदये लोभ. सन्तापः कोपविग्रहौ ।
अभिमानो मृषावाद प्रवृत्तिर्दम्भ इत्यपि ॥ १८ ॥
तमोगुणोदये तन्द्री मोहो निद्राङ्गगौरवम् ।
आलस्यमप्रबोधश्च प्रमादश्चैवमादय ॥ १९ ॥
व्यासाभिप्रेतसिद्धान्ते वक्ष्येऽहं भारते स्फुटम् ।
त्रैगुण्यविततिं सम्यग्विस्तरेण यथातथम्[5] ॥ २० ॥
प्रकृतेः स्यान्महांस्तस्मादहङ्कारस्ततोऽप्यभूत् ।
तन्मात्राख्यानि पञ्च स्यु सूक्ष्मभूतानि तानि हि ॥ २१ ॥
वाक्पाणिपादसंज्ञानि पायूपस्थौ तथैव च ।
शब्दस्स्पर्शस्तथा रूपं रसो गन्ध इतीरिताः ॥ २२ ॥

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[1] [illegible] त्वचश्चक्षुः for त्वक् च चक्षुः
[2] C alone reads this line
[3] P. M प्रकृतिः for प्रकृतेः.
[4] C प्रकाशकम् for प्रकाशनम्
[5] P M यथा तथा for यथातथम्.

खवाय्वग्न्यम्बुपृथ्व्यस्तु सूक्ष्मा एव न चापरे ।
पटः स्याच्छुक्लतन्तुभ्यः शुक्ल एव यथा तथा ॥ २३ ॥
त्रिगुणानुगुणं तस्मात्तत्त्वसृष्टिरपि त्रिधा[1] ।
सत्त्वात्मकानि सृष्टानि तेभ्यो ज्ञानेन्द्रियाण्यथ ॥ २४ ॥
श्रोत्रं त्वक् चक्षुषी जिह्वा घ्राणमित्यत्र पञ्चकम्[2] ।
तैश्शब्दस्पर्शरूपाणि रसगन्धौ प्रवेत्त्यसौ ॥ २५ ॥
रजोगुणोद्भवानि स्युस्तेभ्यः कर्मेन्द्रियाण्यथ ।
वाक्पाणिपादसंज्ञानि पायूपस्थौ तथैव च ॥ २६ ॥
वचनादानगमनविसर्गानन्दकर्म च ।
मनोऽन्तःकरणाख्यं स्यात् ज्ञेयमेकादशेन्द्रियम् ॥ २७ ॥
तमोगुणोद्भवान्येभ्यो महाभूतानि जज्ञिरे ।
पृथिव्यापस्तथा तेजो वायुराकाश[3] इत्यपि ॥ २८ ॥
पञ्चविंशतितत्त्वानि प्रोक्तान्येतानि वै मया ।
एतान्येव विशेषेण ज्ञातव्यानि गुरोर्मुखात् ॥ २९ ॥
आत्मानः प्रळये लीना[4] प्रकृतौ सूक्ष्मदेहिनः ।
गुणकर्मवशाद्ब्रह्मस्थावरान्तस्वरूपिणः ॥ ३० ॥
प्रकृतौ सूक्ष्मरूपेण स्थितमेवाखिलं जगत् ।
अभिव्यक्तमेवत्येव नासदुत्पत्तिरिष्यते ॥ ३१ ॥
असदुत्पत्तिपक्षे च शशशृङ्गादि सम्भवेत् ।
असत्तैलं तिलादौ चेत्सिकताभ्योऽपि तद्भवेत् ॥ ३२ ॥

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[1] C reads करणानुविधायित्वात् कार्यस्य त्रिगुणात्मकम् instead of the line beginning with त्रिगुण.

[2] P M पञ्च वै for पञ्चकम्.

[3] C वायुराकाशमे° for वायुराकाश इ°.

[4] C प्रळयालीनाः for प्रळये लीना.

जनित जनयेच्चेति यस्तु दोषस्त्वयेरित. ।
अभिव्यक्तिमने न स्यादभिव्यञ्जक[1]कारणे ॥ ३३ ॥

आत्मानो बहव साध्या देहे देहे व्यवस्थिता ।
एकश्चेद्युगपत्सर्वे म्रियेरन् सम्भवन्तु वा ॥ ३४ ॥

पश्येयुर्युगपत्सर्वे पुस्येकस्मिन् प्रपश्यति ।
अत्र. स्यादात्मनानात्वमद्वैत नोपपद्यते ॥ ३५ ॥

आत्मा ज्ञातव्य इत्यादिविधिभि प्रतिपादित ।
निवृत्तिरूपधर्म स्यान्मोक्षदोऽन्य प्रवर्तक ॥ ३६ ॥

अग्निष्टोमादयो यज्ञा काम्या स्युर्विहिता अपि ।
प्रवृत्तिधर्मास्ते [2]ज्ञेया यत पुसा प्रवर्तका ॥ ३७ ॥

धर्मेणोर्ध्वगति पुसामधर्मात्स्यादधोगति ।
ज्ञानेनैवापवर्ग स्यादज्ञानाद्बध्यते नर ॥ ३८ ॥

ब्रह्मार्पणतया यज्ञा कृतास्ते मोक्षदा यदि ।
अयज्ञत्वप्रसङ्गस्स्यान्मन्त्रार्थस्यान्यथाकृते ॥ ३९ ॥

तस्माद्यागादयो धर्मास्ससारेषु प्रवर्तका ।
निषिद्धेभ्योऽपि कर्तव्या पुसा सम्पत्तिहेतव ॥ ४० ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे कपिलवासुदेवसाङ्ख्यपक्षो नाम नवमप्रकरणम्

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1 C व्यञ्जन for व्यञ्जक   2 C यज्ञा for ज्ञेया .

अथ पतञ्जलिपक्षः.

अथ सेश्वरसाङ्ख्यस्य वक्ष्ये पक्षं पतञ्जलेः[1] ।
पतञ्जलिरनन्तः स्याद्योगशास्त्रप्रवर्तकः ॥ १ ॥
पञ्चविंशतितत्त्वानि पुरुषः प्रकृतेः परम् ।
जानतो योगसिद्धिः स्याद्योगाद्दोषक्षयो भवेत् ॥ २ ॥
पञ्चविंशतितत्त्वानि पुरुषः प्रकृतिर्महान् ।
अहङ्कारश्च तन्मात्रा विकाराश्चापि षोडश ॥ ३ ॥
महाभूतानि चेत्येतद्रूपिणैव सुविस्तृतम् ।
ज्ञानमात्रेण मुक्तिः स्यादित्यालस्यस्य लक्षणम् ॥ ४ ॥
ज्ञानिनोऽपि भवत्येव दोषैर्बुद्धिभ्रमः क्वचित् ।
गुरूपदिष्टविद्यातो नष्टाविद्योऽपि पूरुषः ॥ ५ ॥
देहदर्पणदोषांस्तु योगेनैव विनाशयेत् ।
सम्यग्ज्ञातो रसो यद्वद्गुडादेर्नानुभूयते ॥ ६ ॥
पित्तज्वरघ्नैस्तस्माद्दोषानेव विनाशयेत् ।
गुरूपदिष्टविद्यस्य विरक्तस्य नरस्य तु ॥ ७ ॥
दोषक्षयकरस्तस्माद्योगादन्यो न विद्यते ।
अविद्योपात्तकर्तृत्वात्कामात्कर्माणि कुर्वते ॥ ८ ॥
तत्र कर्मविपाकेन जात्यायुर्भोगसम्भवः ।
पञ्चक्लेशास्त्वविद्या च रागद्वेषौ तदुद्भवौ ॥ ९ ॥
अस्मिताभिनिवेशौ च तत्राविद्यैव कारणम् ।
आत्मबुद्धिरविद्या स्यादनात्मनि कलेवरे ॥ १० ॥

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1 C भागेन for पातेन.

पञ्चभूतात्मको देहो देही [1]ह्यात्मा ततोऽपर ।
तज्जन्यपुत्रपौत्रादिसन्तानेऽपि [2]ममत्वधी ॥ ११ ॥
अविद्या देहभोग्ये वा गृहक्षेत्रादिके तथा ।
नष्टाविद्योऽथ तन्मूलरागद्वेषादि[3]वर्जित ॥ १२ ॥
मुक्तये योगमभ्यस्येदिहामुत्रफलास्पृह ।
चित्तवृत्तिनिरोधे स्याद्योग॰ [4]स्वस्मिन्[5]न्यव[6]स्थिति ॥ १३ ॥
[7]वृत्तयो नात्र वर्ण्यन्ते क्लिष्टाक्लिष्टविभेदिता ।
क्रियायोग प्रकुर्वीत साक्षाद्योगप्रवर्तकम् ॥ १४ ॥
क्रियायोगस्तपो[8] मन्त्रजपो भक्तिर्दृढेश्वरे ।
क्लेशकर्मविपाकादिशून्य सर्वज्ञ ईश्वर ॥ १५ ॥
स कालेनानवच्छेदाद्ब्रह्मादीना गुरुर्मत ।
तद्वाचिक स्यात्प्रणवस्तज्जपो वाच्यभावनम्[9] ॥ १६ ॥
योगान्तरायनाश स्यात्तेन प्रत्यक्त्मनो भवेत् ।
आलस्य व्याधयस्तीव्रा प्रमादस्त्यानसशया ॥ १७ ॥
अनवस्थितचित्तत्वमश्रद्धा भ्रान्तिदर्शनम् ।
दु खानि[10] दौर्मनस्यश्च विषयेषु च लोलता ॥ १८ ॥
श्वासप्रश्वासदोषौ च देहकम्पो निरङ्कुश ।
इत्येवमादयो दोषा योगविघ्ना स्वभावत ॥१९ ॥

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[1] C ˚हीत्या˚ for ˚ह्यात्मा
[2] M ममेति for ममत्व
[3] P ˚द्वेषात्रि˚ for ˚द्वेषादि
[4] P ˚ते˚ for ˚स्व˚.
[5] C ˚मे˚ for ˚न्य˚
[6] P ˚तौ for ˚ति
[7] C वर्ज्य˚ for वर्ण्य˚
[8] P योगात्प्रजायेत तथा˚ for योगस्तपो मन्त्रजपो˚.
[9] P भावना for भावनम्
[10] P सुखानि for दु खानि

ईश्वरप्रणिधानेन तस्माद्विघ्नान्विनाशयेत् ।
मैत्र्यादिभिर्मनश्शुद्धिं कुर्याद्योगस्य साधनम् ॥ २० ॥
मैत्रीं कुर्यात्सुधीर्लोके करुणां दुःखिते जने ।
धर्मेऽनुमोदनं कुर्यादुपेक्षामेव पापिनाम् ॥ २१ ॥
भगवत्क्षेत्रसेवा च सज्जनस्य च सङ्गतिः ।
भगवच्चरिताभ्यासो भावना प्रत्यगात्मनः ॥ २२ ॥
इत्येवमादिभिर्यत्नैः [1]संशुद्धं योगिनो मनः ।
शक्तं स्यादतिसूक्ष्माणां महतामपि भावने ॥ २३ ॥
योगाङ्गकारणाद्दोषे नष्टे ज्ञानप्रकाशनम् ।
अष्टावङ्गानि योगस्य यमोऽथ नियमस्तथा ॥ २४ ॥
आसनं पवनायाम प्रत्याहारोऽथ धारणा ।
ध्यानं समाधिरित्येव तानि विस्तरतो यथा ॥ २५ ॥
अहिंसा सत्यमस्तेयं ब्रह्मचर्यापरिग्रहौ ।
यमाः पञ्च भवन्त्येते जात्याद्यनुगुणा मताः ॥ २६ ॥
नियमाश्शौचसन्तोष[2]तपोमन्त्रेशसेवना[3] ।
यमस्य नियमस्यापि[4] सिद्धौ वक्ष्ये फलानि च ॥ २७ ॥
अहिंसायाः फलं तस्य सन्निधौ वैरवर्जनम् ।
सत्यादमोघवाक्त्वं स्यादस्तेयाद्रत्नसङ्गतिः ॥ २८ ॥
ब्रह्मचर्याद्वीर्यलाभो जन्मधीरपरिग्रहात् ।
शौचात्स्वाङ्गेऽजुगुप्सा स्याद्दुर्जनस्पर्शवर्जनम् ॥ २९ ॥
सत्त्वशुद्धिस्सौमनस्यमैकात्म्येन्द्रियवश्यते ।
आत्मदर्शनयोग्यत्वं मनश्शौचफलं भवेत् ॥ ३० ॥

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[1] C सुशुद्धम् for संशुद्धम्.
[2] M सन्तोषाः for सन्तोष.
[3] M सेवने for सेवना.
[4] M °स्याप for °स्यापि.

अनुत्तमसुखावाप्तिः सन्तोषाद्योगिनो भवेत् ।
इन्द्रियाणाञ्च कायस्य सिद्धिः स्यात्तपसः फलम् ॥ ३१ ॥

इन्द्रियस्य तु सिद्ध्या स्याद्दूरालोकादिसम्भवः ।
कायसिद्ध्याणिमादिः स्यात्तस्य दिव्यशरीरिणः ॥ ३२ ॥

जपेन देवताकर्षः समाधिस्त्वीशसेवया ।
आसनं स्यात् स्थिरसुखं द्वन्द्वनाशस्ततो भवेत् ॥ ३३ ॥

पद्मभद्रमयूराख्यैर्वीरस्वस्तिककुक्कुटैः ।
आसनैर्योगशास्त्रोक्तैरासितव्यश्च योगिभि[1] ॥ ३४ ॥

प्राणापाननिरोधः स्यात् प्राणायामस्त्रिधा हि सः ।
कर्तव्यो योगिना तेन रेचपूरककुम्भकैः ॥ ३५ ॥

रेचनाद्रेचको वायोः पूरणात्पूरको भवेत् ।
सम्पूर्णकुम्भवत्स्थानादचलस्तु कुम्भकः ॥ ३६ ॥

प्राणायामश्चतुर्थः स्याद्रेचपूरककुम्भकान् ।
हित्वा निजस्थितिर्वायोरविद्यापापनाशिनी ॥ ३७ ॥

इन्द्रियाणाञ्च[2] चरतां विषयेभ्यो निवर्तनम् ।
प्रत्याहारो भवेत्तस्य फलमिन्द्रियवश्यता ॥ ३८ ॥

चित्तस्य देशबन्धः स्याद्धारणा द्विविधा हि सा ।
देशबाह्यान्तरत्वेन बाह्यः स्यात्प्रतिमादिकः ॥ ३९ ॥

देशस्त्वाभ्यन्तरो ज्ञेयो नाभिचक्रहृदादिकः[3] ।
चित्तस्य बन्धनं तत्र[4] वृत्तिरेव न चापरम् ॥ ४० ॥

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1 M आसितव्या हि योगिना for आसितव्यश्च योगिभि.

2 M °णां हि for °णाञ्च.

3 C देशस्त्वाभ्यन्तरा ज्ञेया नाभिचक्रहृदादयः for देशस्त्वाभ्यन्तरो ज्ञेयो नाभिचक्रहृदादिकः

4 D तस्य for तत्र.

नाभिचक्रादिदेशेषु प्रत्ययस्यैकतानता ।
ध्यानं समाधिस्तत्रैव स्वात्मनः शून्यवत्स्थितिः ॥ ४१ ॥
धारणादित्रये त्वेकविषये पारिभाषिकी ।
सञ्ज्ञा संयम इत्येषा त्र्योच्चारणलाघवात् ॥ ४२ ॥
योगिनस्संयमजयात् प्रज्ञालोकः प्रवर्तते ।
संयमस्स्तु कर्तव्यो विनियोगोऽत्र भूमिषु ॥ ४३ ॥
पञ्चभ्योऽपि यमादिभ्यो धारणादित्रयं भवेत् ।
अन्तरङ्गं हि निर्बीजसमाधिः स्यात्ततः परम् ॥ ४४ ॥
अजित्वा त्वपरां भूमिं नारोहेद्भूमिमुत्तराम् ।
अजित्वारोहणे भूमेर्योगिनस्स्युरुपद्रवाः ॥ ४५ ॥
हिक्काश्वासप्रतिश्यायकर्णदन्ताक्षिवेदनाः ।
मूकताजडताकासशिरोरोगज्वरास्त्विति ॥ ४६ ॥
यस्येश्वरप्रसादेन योगो भवति तस्य तु ।
न रोगाः सम्भवन्त्येते येऽधरोत्तरभूमिजाः ॥ ४७ ॥
एक एवाखिलो धर्मो बाल्यकौमारयौवनैः ।
वार्धकेन तु कात्स्न्र्येन परिणामाद्विनश्यति ॥ ४८ ॥
पराभूतस्य यातीडापिङ्गलाभ्यामहर्निशम् ।
कालस्य शमयेत्प्रत्यगभियातः सुषुम्नया ॥ ४९ ॥
मुक्तिमार्गः सुषुम्ना स्यात् कालस्तत्र हि वञ्चितः ।
चन्द्रादित्यात्मकः कालस्तयोर्मार्गद्वयं स्फुटम् ॥ ५० ॥

P वं मानशून्यपदास्थिति for वं स्वात्मनः शून्यवत् स्थितिः
² B संयमस्य for संयमस्स
³ C °भ्यो °नि for °भ्योऽपि
⁴ M °जस्स° for °जस°
⁵ C लाघवात् for लपराम
⁶ P ज्वरास्थिति for °ज्वरास्त्विति
P प्रभवन्त्येते for सम्भवन्त्येते
⁸ O °स्तु न for °स्त न°

क्षीरात्समुद्धृतं त्वाज्यं न पुनः क्षीरतां व्रजेत् ।
पृथक्कृतो गुणेभ्यस्तु भूयो नात्मा गुणी भवेत् ॥ ५१ ॥
यथा नीता रसेन्द्रेण धातवश्शातकुम्भताम् ।
पुनरावृत्तये न स्युस्तद्वदात्मापि योगिनाम् ॥ ५२ ॥
नाडीचक्रगतिर्ज्ञेया योगमभ्यस्यतां[1] सदा ।
सुषुम्ना मध्यवंशास्थिद्वारेण[2] तु शिरोगता ॥ ५३ ॥
इडा च पिङ्गळा घ्राण[3]प्रदेशे सव्यदक्षिणे ।
इडा चन्द्रस्य मार्गः स्यात्पिङ्गळा तु रवेस्तथा ॥ ५४ ॥
कुहूरधो गता लिङ्गं वृषणं पायुमप्यसौ ।
विश्वोदरा धारणा च सव्येतरकरौ क्रमात् ॥ ५५ ॥
सव्येतराङ्घ्री विज्ञेयौ हस्तिजिह्वा यशस्विनी ।
सरस्वती तु जिह्वा स्यात् सुषुम्नापृष्ठनिर्गता ॥ ५६ ॥
तत्पार्श्वयोः स्थितौ कर्णौ शङ्खिनी च पयस्विनी ।
गान्धारी[4] सव्यनेत्रं स्यान्नेत्रं पूषा तु दक्षिणम् ॥ ५७ ॥
ज्ञानकर्मेन्द्रियाणि स्युर्नाड्यः 'कण्ठाद्विनिस्सृता' ।
नाड्यो हि योगिनां ज्ञेया सिरा एव न चापराः ॥ ५८ ॥
प्राणादिवायुसञ्चारो नाडीष्वेव यथा तथा ।
ज्ञातव्यो योगशास्त्रेषु तद्व्यापारश्च दृश्यताम् ॥ ५९ ॥
योगी तु संयमस्थाने सयमात्सर्वविद्भवेत् ।
पूर्वजातिपरिज्ञानं संस्कारे संयमाद्भवेत् ॥ ६० ॥
हस्त्यादीनां बलानि स्युर्हस्त्यादिस्थानसंयमात् ।
मैत्र्यादि लभते योगी मैत्र्यादिस्थानसंयमात् ॥ ६१ ॥

[1] C °मता सता for °स्यतां सदा.
[2] ■ मार्गेण for द्वारेण.
[3] M पुटे द्वे for प्रदेशे.
[4] O गान्धारा for गान्धारी.

चन्द्रे[1] स्यात्संयमात्तस्य ताराव्यूहवेदनम्[2] ।
ध्रुवेऽनागत[3]विज्ञान सूर्ये स्याद्भुवनेषु धी ॥ ६२ ॥

(कायव्यूहपरिज्ञान नाभिचक्रे तु संयमात् ।
क्षुत्पिपासानिवृत्ति स्यात्कर्णकूपे तु संयमात् ॥ ६३ ॥

कर्णनाड्या भवत्स्थैर्यमर्थज्योतिषि सिद्धधी[4] ।
जिह्वाग्रे रसत्संवित्स्यान्नासाग्रे गन्धवेदनम् ॥ ६४ ॥

अभ्यासादनिश तस्माद्देहकान्तिश्शुभाकृति ।
क्षुदादिविनिवृत्तिश्च जायते वत्सरायत[5] ॥ ६५ ॥

संवत्सरेण विविधा जायन्ते योगसिद्धय ।
यथेष्टचीरत ज्ञानमतीताद्यर्थगोचरम् ॥ ६६ ॥

स्वदेहेन्द्रियसशुद्धि[6]र्जरामरणसक्षय ।
वैराग्येण निवृत्ति स्यात्ससारे योगिनोऽचिरात् ॥ ६७ ॥

अणिमाद्यष्टक तस्य योगसिद्धस्य जायते ।
तेन मुक्तिविरोधो न शिवस्येव यथा तथा ॥ ६८ ॥

अणिमा लघिमा चैव महिमा प्राप्तिरीशता ।
प्राकाम्यच्च तथेशित्व वशित्व यत्र कामदम् ॥ ६९ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे पतञ्जलि-सेश्वरसाङ्ख्यपक्षो नाम दशमप्रकरणम्

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[1] P चन्द्रस्य सय° for चन्द्रे स्यात् सय°
[2] M वेदना for वेदनम्
[3] C तद्गति for अनागत
[4] P सिद्धये for सिद्धधी.
[5] B वत्सरार्धत for वत्सरायत
[6] M शुद्धिश्च for सशुद्धि .

अथ वेदव्यासपक्ष

सर्वशास्त्राविरोधेन व्यासोक्तो भारते द्विजै ।
गृह्यते साङ्ख्यपक्षाद्धि वेदसारोऽथ वैदिकै[1] ॥ १ ॥
पुरुष[2] प्रकृतिश्चेति द्वयात्मकमिद जगत् ।
परश्शयानस्तन्मात्रपुरे[3] तु पुरुष स्मृत ॥ २ ॥
तन्मात्रास्तूक्ष्मभूतानि प्रायस्ते त्रिगुणास्स्मृता[4] ।
प्रकृतिर्गुणसाम्य स्याद्गुणास्सत्त्व रजस्तम ॥ ३ ॥
बन्ध पुसो गुणावेशो मुक्तिर्गुणविवेकधी ।
गुणस्वभावैरात्मा स्यादुत्तमो मध्यमोऽधम ॥ ४ ॥
उत्तम साच्चिक श्लेष्मप्रकृतिस्स[5] जलात्मक ।
राजसो मध्यमो ह्यात्मा स पित्तप्रकृतिर्मत ॥ ५ ॥
अधमस्तामसो वातप्रकृतिर्यत्तमो मरुत् ।
सत्त्व शुक्ल रजो रक्त धूम्र कृष्ण तमो मतम्[6] ॥ ६ ॥
जलाग्निपवनात्मान शुक्लरक्तासितास्तत ।
तत्तदाकारचेष्टाद्यैर्लक्ष्यन्ते साच्चिकादय ॥ ७ ॥
प्रियङ्गुदूर्वाशस्त्राब्जहेमवर्ण कफात्मक ।
गूढास्थिबन्धस्सुस्निग्धपृथुवक्षा बृहत्तनु[8] ॥ ८ ॥

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[1] वैदिकै for वैदिक in other MSS

[2] C प्रकृति पुरुषश्चेति for पुरुष प्रकृतिश्चेति

[3] P द्विपात्मक° for द्वयात्मक°

[4] C पुरेऽत्र for पुरे तु

[5] C त्रिगुणात्मका for त्रिगुणास्स्मृता

[6] C यज्जल कफ for °स्स जलात्मक

C has रजो रक्त धूम्रम् another reading being धूम्रवर्ण रज

[7] C यत for मतम्

[8] C बृहत्तर for बृहत्तनु

चन्द्रे[1] स्यात्संयमात्तस्य तारकाव्यूहवेदनम्[2] ।
ध्रुवेऽनागत[3]विज्ञानं सूर्ये स्याद्भुवनेषु धीः ॥ ६२ ॥

(कायव्यूहपरिज्ञानं नाभिचक्रे तु संयमात् ।
क्षुत्पिपासानिवृत्तिः स्यात्कण्ठकूपे तु संयमात् ॥ ६३ ॥

कर्णनाड्या भवेत्स्थैर्यमर्धज्योतिषि सिद्धधीः[4] ।
जिह्वाग्रे रससंवित्स्यान्नासाग्रे गन्धवेदनम् ॥ ६४ ॥

अभ्यासादनिशं तस्माद्देहकान्तिः शुभाकृतिः ।
क्षुदादिविनिवृत्तिश्च जायते वत्सरायत[5] ॥ ६५ ॥

संवत्सरेण विविधा जायन्ते योगसिद्धयः ।
यथेष्टचरितं ज्ञानमतीताद्यर्थगोचरम् ॥ ६६ ॥

स्वदेहेन्द्रियसंशुद्धि[6]र्जरामरणसंक्षयः ।
वैराग्येण निवृत्तिः स्यात्संसारे योगिनोऽचिरात् ॥ ६७ ॥

अणिमाद्यष्टकं तस्य योगसिद्धस्य जायते ।
तेन मुक्तिविरोधो न शिवस्येव यथा तथा ॥ ६८ ॥

अणिमा लघिमा चैव महिमा प्राप्तिरीशिता ।
प्राकाम्यं च तथेशित्वं वशित्वं यत्र कामदम् ॥ ६९ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे पतञ्जलिसेश्वरसाङ्ख्यपक्षो नाम दशमप्रकरणम्

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[1] P चन्द्रस्य सं° for चन्द्रे स्यात् सं°
[2] M वदना for वेदनम्
[3] O तद्गति for अनागत
[4] P सिद्धये for सिद्धधीः.
[5] [illegible] वत्सरार्धतः for वत्सरायत
[6] m शुद्धिश्च for संशुद्धि.

अथ वेदव्यासपक्षः.

सर्वशास्त्राविरोधेन व्यासोक्तो भारते द्विजैः ।
गृह्यते साङ्ख्यपक्षाद्धि वेदसारोऽथ वैदिकैः[1] ॥ १ ॥
पुरुषः[2] प्रकृतिश्चेति[3] द्वयात्मकमिदं जगत् ।
परश्शायानस्तन्मात्रपुरे[4] तु पुरुषः स्मृतः ॥ २ ॥
तन्मात्रास्सूक्ष्मभूतानि मायस्ते त्रिगुणास्स्मृताः[5] ।
प्रकृतिर्गुणसाम्यं स्याद्गुणास्सत्त्वं रजस्तमः ॥ ३ ॥
बन्धः पुंसो गुणावेशो मुक्तिर्गुणविवेकधीः ।
गुणस्वभावैरात्मा स्यादुत्तमो मध्यमोऽधमः ॥ ४ ॥
उत्तमः सात्त्विकः श्लेष्मप्रकृतिस्स[6] जलात्मकः ।
राजसो मध्यमो ह्यात्मा स पित्तप्रकृतिर्मतः ॥ ५ ॥
अधमस्तामसो वातप्रकृतिर्यत्तमो मरुत् ।
सत्त्वं शुक्लं रजो रक्तं धूम्रं कृष्णं तमो मतम्[8] ॥[7] ६ ॥
जलाग्निपवनात्मानः शुक्लरक्तासितास्ततः ।
तत्तदाकारचेष्टाद्यैर्लक्ष्यन्ते सात्त्विकादयः ॥ ७ ॥
प्रियङ्गुदूर्वाशस्त्राब्जहेमवर्णः कफात्मकः ।
गूढास्थिबन्धस्सुस्निग्धपृथुवक्षा बृहत्तनुः[9] ॥ ८ ॥

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[1] वैदिकैः for वैदिकैः in other MSS.

[2] C प्रकृतिः पुरुषश्चेति for पुरुषः प्रकृतिश्चेति.

[3] P द्विधात्मक° for द्वयात्मक°.

[4] C पुरेऽत्र for पुरे तु

[5] C त्रिगुणात्मका for त्रिगुणास्स्मृताः

[6] C यज्जलं वपुः for °स्स जलात्मकः

[7] C has रजो रक्तं धूम्रम् another reading being धूम्रवर्णं रजः

[8] C यतः for मतम्

[9] C बृहत्तरः for बृहत्तनुः

सन्नसक्तचलालापो गीतवाद्यरतस्सदा[1] ।
मधुराद्युपभोगी[2] च भक्ष्यपक्वाम्लसस्पृहः[3] ॥ २९ ॥
अल्पपित्तकफः स्निग्धोऽस्वल्पनिद्रोऽल्पजीवनः[4] ।
एवमादिगुणैर्युक्तस्तामसो वातिको जनः ॥ ३० ॥
पञ्चभूतगुणान्वक्ष्ये त्रैगुण्याद्यातिभेदिनः ।
जङ्गमानाञ्च सर्वेषां शरीरे पञ्च धातवः ॥ ३१ ॥
प्रत्येकशः प्रभिद्यन्ते यैश्शरीरं विचेष्टते ।
त्वक् च मांसं तथास्थीनि मज्जा स्नायुश्च पञ्चमः ॥ ३२ ॥
इत्येतदिह सङ्ख्यातं शरीरे पृथिवीमयम् ।
तेजोऽग्निस्तथा क्रोधश्चक्षुरूष्मा तथैव च ॥ ३३ ॥
अग्निर्जरयते चापि पञ्चाग्नेयाश्शरीरिणाम्[6] ।
श्रोत्रं घ्राणमथास्यञ्च हृदयं कोष्ठमेव च ॥ ३४ ॥
आकाशात्प्राणिनामेते शरीरे पञ्च धातवः ।
श्लेष्मा पित्तमथ स्वेदो वसा शोणितमेव च ॥ ३५ ॥
इत्यापः पञ्चधा देहे भवन्ति प्राणिनां सदा ।
प्राणात्प्राणयते देही व्यानाद्व्यायच्छते सदा ॥ ३६ ॥
गच्छत्यपानादधश्चैव समानो हृद्यवस्थितः ।
उदानादुच्छ्वसिति च प्रतिभेदाश्च भाषते ॥ ३७ ॥
इत्येते वायवः पञ्च चेष्टयन्तीह देहिनम् ।
इष्टानिष्टसगन्धश्च मधुरः कटुरेव च ॥ ३८ ॥

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1 I. रति° for रत°.
2 C. मधुराद्युपभोगी; I. मधुराद्युप भोगी.
3 C. कटुम्ल; I. पक्वाम्ल.
4 I. [illegible] for [illegible].
5 C. °जीवित° for °जीवन°.
6 C. शरीरिण; I. शरीरिणाम्.

निर्हारी ¹सङ्गत स्निग्धो रूक्षो विशद एव च।
एव नवविधो ज्ञेय पार्थिवो गन्धविस्तर॰ ॥ ३९ ॥
मधुरो लवणास्तिक्त कषायोऽम्ल कटुस्तथा।
एव षड्विधविस्तारो रसो वारिमयो मत² ॥ ४० ॥
ह्रस्वो दीर्घस्तथा स्थूलश्चतुरश्रोऽथ वृत्तवान्।
शुक्ल कृष्णस्तथा रक्तो नील पीतोऽरुणस्तथा ॥ ४१ ॥
एव द्वादशविस्तारो ज्योतिषोऽपि गुण स्मृत।
षड्जर्षभौ च³ गान्धारो मध्यम पञ्चमस्तथा ॥ ४२ ॥
धैवतो निषधश्चैव सप्तैते शब्दजा गुणा।
उष्णश्शीत सुख दुख स्निग्धो विशद एव च ॥ ४३ ॥
कठिनाश्चिक्कण श्लक्ष्ण पिच्छिलो मृदुदारुणौ।
एव द्वादशविस्तारो वायव्यो गुण उच्यते ॥ ४४ ॥
आकाशज शब्दमाहुरेभिर्वायुगुणैस्सह।
अव्याहतैश्चेतयते न वेत्ति विषमागतै ॥ ४५ ॥
अथाप्यायते नित्य धातुभिस्तैस्तु पञ्चभि।
आपोऽग्निर्मरुतश्चैव⁴ नित्य जाग्रति देहिषु ॥ ४६ ॥
चतुर्व्यूहात्मको विष्णुश्चतुर्धैवाकरोज्जगत्।
ब्रह्मक्षत्रियविट्शूद्राश्चतुर्वर्णान् गणात्मकान् ॥ ४७ ॥
विप्रश्शुक्लो नृपो रक्त पीता वश्याऽन्त्यजोऽसित।
विस्तृत्य धर्मशास्त्रे हि⁵ तेषा कर्म समीरितम् ॥ ४८ ॥
एकस्मिन्नेव वर्ण तु चातुर्वर्ण्य गुणात्मकम्।
मोक्षधर्मेऽधिकारित्वसिद्धये मुनिरभ्यधात् ॥ ४९ ॥

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¹ C सद्दत॰ for सङ्गत
² M ॰यस्स्मृत for ॰यो मत
³ M तु for च
⁴ M ॰श्चम् for ॰श्चैव
⁵ P शास्त्रेषु for शास्त्रे हि

स कर्मदेवतायोगज्ञानकाण्डेष्वनुक्रमात् ।
प्रवर्तयति तत्कर्मपरिपाकक्रमं विदन् ॥ ५० ॥

ऋजवश्शुद्धवर्णाभा[1] क्षमावन्तो दयाध्व्वः ।
स्वधर्मनिरता ये स्युस्ते द्विजेषु द्विजातयः ॥ ५१ ॥

कामभोगप्रियास्तीक्ष्णाः क्रोधनाः प्रियसाहसाः ।
त्यक्तस्वधर्मा रक्ताङ्गास्ते द्विजाः क्षत्रतां गताः ॥ ५२ ॥

गोषु वृत्तिं समाधाय पीताः कृष्युपजीविनः ।
न स्वकर्म करिष्यन्ति ते द्विजा वैश्यतां गताः ॥ ५३ ॥

हिंसानृतप्रियाः क्षुद्रास्सर्वकर्मोपजीविनः ।
कृष्णाश्शौचपरिभ्रष्टास्ते द्विजाश्शूद्रतां गताः ॥ ५४ ॥

समयाचारनिश्शेषकृत्यभेदैर्विमोहयन् ।
मोक्षदो विष्णुरेव स्याद्देवदैतेयरक्षसाम् ॥ ५५ ॥

चतुर्भिर्जन्मभिर्मुक्तिर्द्वेषेण भजतस्तव ।
भवेदिति वरो दत्तः पुण्डरीकाय विष्णुना ॥ ५६ ॥

रजस्सत्त्वतमोमार्गैस्तदात्मानस्स्वकर्मभिः ।
प्राप्यते विष्णुरेवैको देवदैत्यनिशाचरैः ॥ ५७ ॥

ब्रह्मविष्णुहराख्याभिः सृष्टिस्थितिलयानपि ।
हरिरेव करोत्येको रजस्सत्त्वतमोवशात् ॥ ५८ ॥

सात्त्विकास्त्रिदशास्सर्वे स्वसुरा राजसा मताः ।
तामसा राक्षसाश्शीलप्रकृत्याकृतिवर्णतः ॥ ५९ ॥

धर्मस्सुराणां पक्षस्स्यादधर्मोऽसुररक्षसाम् ।
पिशाचादेरधर्मस्स्यादेषां लक्ष्म रजस्तमः ॥ ६० ॥

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[1] M °रक्तधर्माभा । P °शुद्धवर्णाभा

ईश्वराज्ज्ञानमन्विच्छेच्छ्रियमिच्छेद्धुताशनात् ।
आरोग्यं भास्करादिच्छेन्मोक्षमिच्छेज्जनार्दनात् ॥ ६१ ॥

यस्मिन्पक्षे तु यो जातः सुरो वाप्यसुरोऽपि वा ।
स्वधर्म एव तस्य स्यादधर्मोऽप्यत्र धर्मवित् ॥ ६२ ॥

वेदत्रयोक्ता ये धर्मास्तेऽनुष्ठेयास्तु सात्त्विकैः ।
अधर्मोऽथर्ववेदोक्तो राजसैस्तामसैः श्रितः ॥ ६३ ॥

विष्णुक्रमणपर्यन्तो यागोऽस्माकं यथा तथा ।
राजसैस्तामसैर्ब्रह्मरुद्राविज्यौ तु तद्गुणौ ॥ ६४ ॥

निजधर्मपथायातानन्गृह्णात्यसौ हरिः ।
मुच्यते निजधर्मेण [1]परधर्मो भयावहः ॥ ६५ ॥

एक एव परो विष्णुः सुरासुरनिशाचरान् ।
त्रिगुणाननुगुणं नित्यमनुगृह्णाति लीलया ॥ ६६ ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे वेदव्यासोक्तभारतपक्षो नामैकादशप्रकरणम् ॥

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[1] M धर्मोद्धि for धर्मेण

अथ वेदान्तपक्ष .

वेदान्तशास्त्रसिद्धान्त सक्षेपादथ कथ्यते ।
तदर्थप्रवणा प्राय सिद्धान्ता परवादिनाम् ॥ १ ॥
ब्रह्मार्पणकृते पुण्ये ब्रह्मज्ञानाधिकारिभि ।
तत्त्वमस्यादिवाक्यार्थो ब्रह्म जिज्ञास्यते बुधै ॥ २ ॥
नित्यानित्यविवेकित्वमिहामुत्रफलास्पृहा ।
शमो दमो मुमुक्षुत्व यस्य तस्याधिकारिता ॥ ३ ॥
तत्त्वमस्येन नान्यस्त्व तच्छब्दार्थ परेश्वर ।
त्वशब्दार्थ पुरोवर्ती तिर्यङ्मर्त्यादिकोऽपर ॥ ४ ॥
तादात्म्यमसिशब्दार्थो ज्ञेयस्तत्त्वपदार्थयो ।
सोऽय पुरुष इत्यादिवाक्ये तादात्म्यवन्मत ॥ ५ ॥
स्यान्मत तत्त्वमस्यादिवाक्य सिद्धार्थबोधनात् ।
कथ प्रवर्तक पुसा विधिरेव प्रवर्तक ॥ ६ ॥
आत्मा ज्ञातव्य इत्यादिविधिभि[1] प्रतिपादिता ।
यजमाना प्रशस्यन्ते तत्त्ववादैरिहारुणै ॥ ७ ॥
बुद्धीन्द्रियशरीरेभ्यो भिन्न आत्मा विभुर्ध्रुव ।
नानाभूत प्रतिक्षेत्रमर्थवित्तिषु[2] भासते ॥ ८ ॥
स्वर्गिणो ब्रह्मजिज्ञासा वाक्यस्यान्यपरत्वत ।
अत्र प्रमरसभाधान न लिङेव प्रवर्तक ॥ ९ ॥
इष्टसाधनताज्ञानादपि लोके प्रवर्तने ।
पुत्रस्ते जात इत्यादौ विधिरूपो न तादृश ॥ १० ॥

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1 J अग्न for ब्रह्म
2 P तृतिष for त्रितिपु
3 M स्तु for °त्सुत्व

आत्मा ज्ञातव्य इत्यादिविधयस्त्वारुणे स्थिता ।
बोध विदधते ब्रह्मण्यज्ञानाक्रान्तचेतसाम् ॥ ११ ॥

त्यजेतत्काम्यकर्माणि प्रतिषिद्धानि वर्जयत् ।
विहित कर्म कुर्वाण शुद्धान्त करण पुमान् ॥ १२ ॥

स्वयमेव भवेज्ज्ञानी गुरुवाक्यानपेक्षया ।
तदयुक्त न विज्ञान कर्मभि केवलैर्भवेत् ॥ १३ ॥

गुरुप्रसादजन्य हि ज्ञानमित्युक्तमारुणे ।
प्रत्यक्प्रवणता बुद्धे कर्माण्युत्पाद्य शक्तित[1] ॥ १४ ॥

कृतार्थान्यस्तमायान्ति प्रावृडन्ते घना इव ।
प्रत्यक्प्रवणबुद्धेस्तु ब्रह्मज्ञानाधिकारिण ॥ १५ ॥

स्यादेव ब्रह्मजिज्ञासा तत्त्वमस्यादिभिर्गिरो ।
तत्त्वमस्यादिवाक्यौघो[4] व्याख्यातो हि पुन पुन ॥ १६ ॥

गुर्वनुग्रहहीनस्य नात्मा सम्यक्प्रकाशते ।
आत्माविद्यानिमित्तोत्थ प्रपञ्च पाञ्चभौतिक ॥ १७ ॥

निवर्तते यथा तुच्छ शरीरभुवनात्मकम् ।
तथा ब्रह्मविवर्तन्तु विज्ञेयमखिल जगत् ॥ १८ ॥

वेदान्तोक्तात्मविज्ञानविपरीतमतिस्तु या ।
अविद्या सत्यादि स्थूलसूक्ष्मात्मना स्थिता ॥ १९ ॥

आत्मन एव ततो वायुर्वायोरग्निस्ततो जलम् ।
जलात्पृथिव्यभूत्सर्वं ब्रह्माद्यापधयोऽभवन् ॥ २० ॥

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1 P °ज्ञान for ज्ञात
2 C विज्ञानी for विज्ञानम्
3 I बुद्धित for शक्तित
4 I वाक्यार्थो for वाक्यौघो
5 C अपि for हि

ओषधिभ्योऽन्नमन्नात्तु पुरुषः पञ्चकोशवान् ।
अपञ्चीकृततन्मात्रं सूक्ष्मभूतात्मकं जनः ॥ २१ ॥
स्थूलीभवति तद्देहे सर्वदुःखनरासुरात्मकः ।
धर्माधिक्ये तु देवत्वं तिर्यक्त्वं स्यादधर्मतः ॥ २२ ॥
तयोस्साम्ये मनुष्यत्वमिति त्रेधा तु कर्मभिः ।
त्वगसृङ्मांसमेदोऽस्थिमज्जाशुक्लानि धातवः ॥ २३ ॥
सप्तान्नपरिणामाः स्युः पुंस्त्रीत्वमपि न स्वतः ।
शुक्लाधिक्ये पुमान् गर्भे रक्ताधिक्ये वधूस्तथा ॥ २४ ॥
नपुंसकं तयोस्साम्ये मातुस्सञ्जायते सदा ।
मज्जास्थिस्नायवश्शुक्लाद्रक्तात्त्वङ्मांसशोणिताः ॥ २५ ॥
षट्कोशाख्यं भवेदेतत्पितुर्मातुस्त्रयन्त्रयम् ।
बुभुक्षा च पिपासा च शोकमोहौ जरामृती ॥ २६ ॥
षडूर्मयः प्राणबुद्धिदेहेषु स्याद्द्वयन्द्वयम् ।
आत्मत्वेन भ्रमन्त्यत्र वादिनः कोशपञ्चके ॥ २७ ॥
अन्नप्राणमनोज्ञानमयाः कोशास्तथात्मनः ।
आनन्दमयकोशश्च पञ्च कोशा इतीरिताः ॥ २८ ॥
मयड्विकारे विहित इत्यानन्दमयोऽभ्यसन् ।
गृह्णात्यन्नमयात्मानं देहं लोकायतः खलु ॥ २९ ॥
देहे परिमितं प्राणमयमार्‌हता[1] विदुः ।
विज्ञानमयमात्मानं बौद्धा गृह्णन्ति नापरम् ॥ ३० ॥
आनन्दमयमात्मानं वैदिकाः केचिदूचिरे ।
अहङ्कारात्मवादी तु प्राह प्रायो मनोमयम् ॥ ३१ ॥
कर्तृत्वादिभिरस्पृष्टो ग्राह्य आत्मात्मविन्मते ।
कर्तृत्वं कर्मकाण्डस्थैर्देवताकाण्डमाश्रितैः ॥ ३२ ॥

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[1] आर्‌हता is to be read as a tetrasyllabic word to suit the metre and is equivalent to आर्हता

अवश्याश्रयणीयं हि नान्यथा कर्म सिध्यति ।
वसन्ते ब्राह्मणोऽग्नीनादधीतेति वै विधौ ॥ ३३ ॥

देहो वात्मविशिष्टो वा कोऽधिकारी तु कर्मणि ।
अचेतनत्वाद्देहस्य स्वर्गकामाद्यसम्भवात् ॥ ३४ ॥

न जाघटीति कर्तृत्व नाशित्वात्तत्र कर्मणि ।
आत्मनो ब्राह्मणत्वादिजातिरेव न विद्यते ॥ ३५ ॥

जातिवर्णाश्रमावस्थाविकारभ्योऽपि सोऽपर ।
विशिष्टो नापर कश्चिद्विद्यते देहदेहिनो ॥ ३६ ॥

अत काल्पनिक कर्ता विज्ञेयस्तत्र कर्मणि ।
नेति नेत्युच्यमाने तु पञ्चकोशे क्रमेण य ॥ ३७ ॥

भासते तत्पर ब्रह्म स्यादाविद्या ततोऽन्यथा ।
आत्मस्वरूपमाच्छाद्य विक्षेपान् सा करोत्यलम् ॥ ३८ ॥

अहङ्काराख्यविक्षेप कामात्कर्मफलस्तदा ।
मूलभूतोऽखिलभ्रान्तेर्बिभ्राणो दु ख सन्ततिम् ॥ ३९ ॥

व्यवहाराल् करोत्युच्चै सर्वान् लौकिकवैदिकान् ।
मातृमानप्रमेयादिभिन्नान् सर्वस्य सत्यवत् ॥ ४० ॥

निष्क्रियस्य त्वसङ्गस्य चिन्मात्रस्यात्मन खलु ।
स्वतो न व्यवहारोऽस्य सम्भवत्यनपेक्षिण ॥ ४१ ॥

जडश्चेतत्यहङ्कारश्चैतन्याध्यासवान्ध्रुवम् ।
अन्यवस्त्वन्तराध्यासादात्मान्यत्वेन भासते ॥ ४२ ॥

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1 O अप्यसौ for अपि सो°
1 P सन्ततिम् 1 r महातिम्
1 P अध्यासनात् ध्रुवम् for अध्यासवान् ध्रुवम्

इदमंशौ द्विधाभूतस्तत्र प्राणः क्रियाश्रयः ।
ज्ञानाधारोऽपरो बुद्धिर्मन इत्यंश ईरित. ॥ ४३ ॥

तस्य चेष्टादयोऽपीष्टाः प्राणाद्या. पञ्च वायवः ।
करणाद्याः क्रियाभेदवागादिद्वारकास्तथा ॥ ४४ ॥

द्विधान्त.करणं बुद्धिर्मनः कार्यवशादिह ।
आत्मैव केवलस्साक्षादहंबुद्धौ तु[1] भाति चेत् ॥ ४५ ॥

कृशोऽस्मीति मतौ भाति केवलो नेति तद्वद ।
कृशादयोऽत्र[2] दृश्यत्वान्नात्मधर्मा यथा मताः ॥ ४६ ॥

सुखादयोऽपि देहस्था नात्मधर्मास्तथैव च ।
मातृमानप्रमेयेभ्यो[3] भिन्न आत्मात्मविन्मते ॥ ४७ ॥

तथैव चोपपाद्यस्स्यान्निरस्य परवादिनः ।
अनात्मा विषयश्चेति प्रतिपाद्यो[4] न कस्यचित् ॥ ४८ ॥

घटोऽहमिति कस्यापि प्रतिपत्तेरभावतः ।
रूपादिमत्त्वाद्दृश्यत्वाज्जडत्वाद्भौतिकत्वतः ॥ ४९ ॥

अन्नवधादनीयत्वाच्छ्वादेर्नात्मा कळेबरम् ।
देहतो व्यतिरेकेण चैतन्यस्य प्रकाशनात् । ५० ॥

अतस्त्वन्नमयो देहो नात्मा लोकायतेरितः ।
प्राणोऽप्यात्मा न वायुत्वाज्जडत्वाद्बाह्यवायुवत् ॥ ५१ ॥

इन्द्रियाणि न चात्मा स्यात् करणत्वात्प्रदीपवत् ।
चञ्चलत्वान्मनो नात्मा सुषुप्तौ तदसम्भवात् ॥ ५२ ॥

सुखे पर्यवसानाच्च सुखमेवात्मविग्रह ।
धत्तेऽन्नमयमात्मानं प्राण. प्राणं मनो मन. ॥ ५३ ॥

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[1] P बुद्ध्यैव for बुद्धौ तु
[3] P प्रमेयादि° for प्रमेयेभ्यो.°
[2] P अत्रानित्यत्वात् for अत्र दृश्यत्वात्.
[4] C नु for न.

सच्चिदानन्दगोविन्दपरमात्मा वहत्यसौ ।
यदा बाह्येन्द्रियैरात्मा भुङ्क्तेऽर्थान् स्वपराङ्मुखान् ॥ ९४ ॥

तदा जाग्रदवस्था स्यादात्मनो विश्वसंज्ञिता ।
बाह्येन्द्रियगृहीतार्थान् मनोमात्रेण वै यदा ॥ ९५ ॥

भुङ्क्ते स्वप्नस्तदा ज्ञेया तैजसाख्या परात्मन ।
अविद्यातिमिरग्रस्तमनस्यात्मन्यवस्थिते ॥ ९६ ॥

सुषुप्त्यवस्था विज्ञेया प्राज्ञाख्यानन्दसंज्ञिता ।
स्वापेऽपि तिष्ठति प्राणो मृतभ्रान्तिनिवृत्तये ॥ ९७ ॥

अन्यथा श्वादयोऽश्नन्ति संस्करिष्यन्ति वानले ।
स्वापेऽप्यानन्दसद्भावो भवत्येवोत्थितो यतः ॥ ९८ ॥

सुखमस्वाप्समित्येव परामृशति वै स्मरन् ।
स्यान्मत विषयाभावान्न तद्विषयन सुखम् ॥ ९९ ॥

वेद्यत्वान्न निजन्तेन दुःखाभाव सुखभ्रमः ।
प्रतियोगिन्यदृष्टेऽपि सर्वाभावोऽपि गृह्यते ॥ ६० ॥

यतोऽन्यस्मै पुनः पृष्ट सर्वाभाव प्रभाषते ।
न्यायेनानेन भावाना ज्ञानाभावोऽनुभूयते ॥ ६१ ॥

अत्र ब्रूमस्समाधान दुःखाभावो न गृह्यते ।
प्रबुद्धेनेति सुप्तस्य नाज्ञान प्रति साक्षिता ॥ ६२ ॥

प्रतियोग्यग्रहात्स्वापे दुःखस्य प्रतियोगिता ।
अभावाख्यं प्रमाणन्तु नास्ति प्राभाकरे मते ॥ ६३ ॥

नैयायिकमतेऽभावः प्रत्यक्षान्नातिरिच्यते ।
सुखदुःखादिनिर्मुक्तिर्मोक्षे पाषाणवत्स्थितम् ॥ ६४ ॥

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[1] मीलिता॰ for महिमा. [2] ॰ण्या॰ for अण्या॰.

तत्त्वमस्यादिवाक्योत्थसम्यग्ज्ञानैकबाधकम् ।
प्रत्यक्षमनुमानं चाप्युपमानं तथाऽऽगमः ॥ ८५ ॥

अर्थापत्तिरभावश्च [1]प्रमाणानि षडेव हि ।
व्यावहारिकनामानि भवन्त्येतानि नात्मनि ॥ ८६ ॥

स्वसंवेद्योऽप्रमेयोऽपि लक्ष्यते वाक्यतोऽखिलः ।
हिरण्यगर्भपक्षस्तु वेदान्ताम्नायनिश्चये ॥ ८७ ॥

आनन्दः पुरुषोऽज्ञानं प्रकृतिस्तन्मते मता ।
ज्ञानं द्विधा स्थितं प्रत्यक्पराक् चेति हि भेदतः ॥ ८८ ॥

आनन्दाभिमुखं प्रत्यग्बाह्यार्थाभिमुखं पराक् ।
आत्माज्ञानविवर्तः स्याद्भूततन्मात्रपञ्चकम् ॥ ८९ ॥

तन्मात्रपञ्चकाज्जातमन्तःकरणपञ्चकम् ।
मनो बुद्धिरहङ्कारश्चित्तं ज्ञातृत्वमित्यपि ॥ ९० ॥
पार्थिवः स्यादहङ्कारो ज्ञातृत्वमवकाशजम् ।
करणद्वयमेतत्तु कर्तृत्वेनावभासते ॥ ९१ ॥
बुद्धिः स्यात्तैजसी चित्तमाप्यं स्याद्वायुजं मनः ।
भूतादेकैकशस्तस्य विज्ञेयं गुणपञ्चकम् ॥ ९२ ॥
अहङ्कारो भुवः प्राणो घ्राणं गन्धश्च पायुना ।
चित्तापानौ तथा जिह्वा रसो[2]पस्थावपाङ्गुणाः ॥ ९३ ॥
बुद्ध्युदानौ तथा चक्षू रूपपादास्तु तैजसाः[3] ।
मनो वायोर्व्यानचर्मस्पर्शाः पाणिर्गुणास्तथा ॥ ९४ ॥

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1 C षट् प्रमाणानि तन्मते for प्रमाणानि षडेव हि.
2 C गुह्यम्° for °पस्थान°
3 C तैजसः for तैजसा.

ज्ञातृत्वश्च समानश्च श्रोत्र शब्दश्च वाक् खजा ।
एकैक सूक्ष्मभूतेभ्य पञ्च पञ्चापरे गुणा ॥ ९५ ॥

अस्थि चर्म तथा मांस नाडीरोमाणि भूगुणा ।
मूत्र श्लेष्मा तथा रक्त शुक्ल मज्जा त्वपाङ्गुणा ॥ ९६ ॥

निद्रा तृष्णा क्षुधा ज्ञेया मैथुनालस्यमग्निजा ।
मजालस्सरणारोहै वायोरुत्थानरोधने ॥ ९७ ॥

कामक्रोधौ लोभभये मोहो व्योमगुणास्तथा ।
उत्कोऽवधूतमार्गश्च कृष्णेनैवोद्धव मति ॥ ९८ ॥

श्रीभागवतसज्ञे तु पुराणे दृश्यते हि स ।
सर्वदर्शनसिद्धान्तान्वेदान्तान्तानिमान् क्रमात् ।
श्रुत्वार्थवित्सुसक्षिप्तान तत्त्वत पण्डितो भवि ॥ ९९[1] ॥

इति श्रीमच्छङ्कराचार्यविरचिते सर्वदर्शनसिद्धान्तसङ्ग्रहे वेदान्तपक्षो नाम द्वादशप्रकरणम् ॥

इति सर्वदर्शनसिद्धान्तसङ्ग्रह समाप्त ॥

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1 पृष्ठ १०१ मध्य

THE

SARVA-SIDDHĀNTA-SANGRAHA

PART II.

ENGLISH TRANSLATION.

CONTENTS.

		PAGE
CHAPTER	I. Introductory	1
"	II. The System of the Lōkāyatikas	5
"	III. The System of the Ārhatas or Jainas	7
"	IV. The Systems of the Bauddhas—	
	i. Mādhyamikas	10
	ii. Yōgācāras	12
	iii. Sautrāntikas	13
	iv. Vaibhāṣikas	14
"	V. The System of the Vaiśeṣikas	20
"	VI. The System of the Naiyāyikas	25
"	VII. The Theory of Prabhākara	31
"	VIII. The System of (Kumārila) Bhaṭṭācārya	33
"	IX. The System of the Sānkhyas	39
"	X. The System of Patañjali	44
"	XI. The System of Vēdavyāsa	55
"	XII. The Vēdānta System	61

GLOSSARY .. .. [illegible]

SARVA-SIDDHĀNTA-SAṄGRAHA.

CHAPTER I.

INTRODUCTORY

1 (To that Being), who is variously understood by various philosophical controversialists in all (their several) systems of philosophy—to that same Being, who is indeed the one only *Brahman* to be realised in the *Vēdānta*, we offer our worship

2 The auxiliary limbs (*Angas* of the *Vēdas*), the secondary limbs (*Upāngas* thereof), and the supplementary *Vēdas* (*Upavēdas*) are all helpful to the *Vēdas* themselves. They form the sources of knowledge regarding duty (*dharma*), wealth (*artha*), desire (*kāma*), and final deliverance (*mokṣa*); and are fourteen in number.

3 The auxiliary limbs of the *Vēdas* are the following six, viz., the science of accent and phonetics (*śikṣā*), grammar (*vyākarana*), etymology and interpretation (*nirukta*), astronomy (*jyōtiṣa*), ritual code (*kalpa*), and also prosody (*chandōviciti*)

4. The secondary limbs (of the *Vēdas*) are the following four, viz., *Mīmāmsā*, *Nyāyaśāstra* (the science of reasoning), the *Purānas*, and the *Smṛtis*: these are in fact (the indirectly connected) outer limbs of the *Vēdas*.

5 The supplementary *Vēdas* are of four kinds, and they are *Āyurvēda* (science of medicine), *Arthavēda* (science of wealth and government), *Dhanurvēda* (archery and the science of war), and *Gāndharvavēda* (the science and art of music)

6. *Śikṣā* (or the science of accent and phonetics) teaches clearly the distinctive characteristics of *Vēdic* pronunciation. Grammar gives out the characteristics of words and their combinations.

7. The science of etymology and interpretation clearly teaches the derivations of the words to be found in them (*i e.*, in the *Vēdas*). The science of astronomy mentions here (in relation to the *Vēdas*) the prescribed times for the performance of the (various) rites enjoined in the *Vēdas*.

8 The ritual code gives out the details of procedure in relation to (these) rites Similarly the science of prosody (*chandōvicīti*) teaches the number of the *mātrās* (moras) and syllables (to be contained in the various kinds of metrical stanzas)

9 The *Mīmāmsā* is devoted to the enquiry into the meaning and aim of all the *Vedas* The aphorisms of *Nyāya* (the science of reasoning) deal with the characteristics of *pramāna* (an authoritative source of knowledge) and such other things

10 The *Puranas* supplement and amplify (the *Vēdas* with) such *Vēdic* topics as belong to lost recensions of the *Vedas*; and in the form of stories relating to great men, they (*i e.*, the *Puranas*) urge on the pursuit of the true aims of life.

11 The *Dharma-śāstra* regulates, by means of the classification of right and wrong deeds as appertaining to the various classes of people and (their) stages of life, the duties to be performed (by all) in life, and deserves to be accepted and acted upon (by all).

12. By means of the sections relating to the causes (of diseases), to their symptoms and remedial medicines (respectively), the *Āyurveda* points out what makes for length of life and for health and accordingly it teaches all (persons) what they have to do (in order to live well).

13-14 The *Arthavēda* (the science of wealth and government) is devoted to (the study and examination of) that happiness which is consequent upon the (proper) distribution of food, drink, and such other things (among people). Among other things, by making available the *dakṣinā* (*i e.*, the fee or any other gift to be given to officiating priests and others in sacrifices), the *ājya* (*i.e.*, the clarified butter to be used in sacrifices), the *puroḍāśa* (an oblation in the form of a cake made of ground rice cooked in an earthen dish), and the *caru* (an oblation of rice or barley boiled in milk and sprinkled over with ghee, etc.), as well as by safeguarding

them (from loss and destruction), it (*viz*, the *Atharvaveda*) is suited to bring about the fruition of those aims of life which make up the (well known) collection of the four (well known things) Here (in this world) the *Dhanurveda* leads to the overthrow of enemies

15 The employment of the seven notes of the gamut is in fact associated with both the *Sama veda* and the *Gandharva-veda* (music), and the combination of secular notes (as taught in the latter) is helpful to that of the *Vedic* notes

16-17 Thus it comes out that the (above mentioned) limbs and secondary limbs (of the *Vedas*), as well as the supplementary *Vedas*, are all auxiliary and subordinate to the *Vedas* themselves Of these fourteen branches of knowledge, the *Mimamsa* alone is the greatest It consists of twenty chapters and is divided into two parts in accordance with the subject matter dealt with therein The *Purva mimamsa* deals with the subject of *karma* (or ritualistic works) and extends over twelve chapters

18 The *sutras* (or aphorisms) relating to this (*Purva mimamsa*) have been composed by Jaimini The commentary (thereon) is the work of Sabara The *Mimamsavartika* is the work of Bhatta, as it has indeed been composed by the great teacher (Kumarila) Bhatta

19 The teacher Prabhakara though his (*i e*, Kumarila Bhatta s) disciple established on a slight difference of views a different school (of *Purva mimamsa*) from that of Sabara, and this is known as the *Prabhakara* school

20. The *Uttara mimamsa* on the other hand consists of eight chapters, and it is also divided into two parts under the head dealing (respectively) with deities and with the wisdom (of true philosophy) Both these divisions of the *Uttara mimamsa* have alike had their *sutras* (aphorisms) composed by Vyasa

21 In the first four chapters here (in the *Uttara mimamsa*) the deities referred to in the *mantras* are (given as) described by Sankarsana. For this reason it is called *Devata kanda* (*i e*, the part dealing with the deities)

22 A commentary (thereon) in four chapters has been composed by the venerable teacher The explanatory commentary

which he produced in relation to that (other part of the *Uttara mīmāṁsa*) is spoken of as *Vēdanta*

23 Akṣapāda (or Gotama), Kaṇāda, and Kapila, and Jaimini, Vyāsa, and Patañjali—these authors of (philosophical) aphorisms are (all) believers in the *Vedas*

24 Bṛhaspati and the Arhata (Jina) and the Buddha are all opposed to the (religious) path of the *Vēdas*

In view of the (varying) fitness of individuals, all these have become expounders of authoritative systems (of religion and philosophy)

25. The *Bauddhas* the *Lokayatas* (or the followers of Bṛhaspati) and the *Jainas* hold it as an established conclusion that the *Vedas* are not authoritative They have to be refuted by means of logical reasoning by all those who maintain the authoritativeness of the *Vēdas*

Thus ends the first chapter—the Introductory one—in the *Sarva-darśana siddhanta-saṅgraha* composed by the venerable Śaṅkarācārya

CHAPTER II

THE SYSTEM OF THE *LOKAYATIKAS*

1 According to the doctrine of the *Lokayatikas*, the ultimate principles are merely the four elements, viz, earth, water, fire, and air, and there is nothing else

2 Whatever is arrived at by means of direct perception, that alone exists That which is not perceivable is non-existent, for the (very) reason that it is not perceived. And even those, who maintain the (real existence of) *adrsta* (the unperceivable), do not say that what has not been perceived has been perceived

3 If what is rarely seen here and there is taken to be the unperceivable, how can they (really) call it as the unperceivable? How can that, which is always unseen, like the (ever unseen) horns of a hare, and other such things, be what is really existent?

4 In consequence of (the existence of) pleasure and pain, merit and demerit should not be here (in this connection) postulated by others A man feels pleasure or pain by nature, and there is no other cause (for it)

5 Who colours wonderfully the peacocks or who makes the cuckoos coo so well? There is in respect of these (things) no cause other than nature

6 The *atman* (or self) is the body itself which is characterised by such attributes as are implied in the expressions—'I am stout', 'I am young', 'I am old', I am an adult', etc It is nothing else which is distinct from that (body)

7 That intelligence, which is found to be embodied in the (various) modified forms consisting of the non-intelligent elements—(that) is produced in the same way in which red colour is produced from the combination of betel, areca nut and lime

8 Higher than this world there is none There is no *svarga* (or celestial world of enjoyment) and no hell The world of Siva and other such (worlds) are all invented by those who are

(followers of) other (systems of thought) than (what is followed by) ourselves and are (therefore) ignorant impostors

9 The enjoyment of *svarga* consists in partaking of sweet food here, in enjoying the company of damsels of sixteen years of age, and also in enjoying the pleasures that are derivable from the use of fine clothes, sweet scents, flower garlands, sandal, and such other things (of delicious luxury)

10 The experience of (the miseries of) hell consists (only) in the pain caused by enemies by injurious weapons, by diseases and other causes of suffering The final beatitude of *mōkṣa* is, however, death (itself), and that consists in the cessation of (breath, the principal vital air

11 Therefore it is not proper on the part of a wise man to take (any) trouble on account of this (final beatitude) It is only a fool that becomes thin and worn out to dryness by performing penances, and by fasting, etc

12—13½ Chastity and other such (cunning) conventions have been invented by clever weaklings Gifts of gold and of lands, etc, the enjoying of sweet dinners on invitation are all the devices of persons who are poor and have stomachs that are (ever) lean with hunger With respect to temples, houses for the distribution of drinking water to travellers tanks wells, pleasure-gardens, and other such devices—only travellers praise them daily, (but) not others The ritual of *Agnihōtra*, the three *Vēdas* the (ascetic's) triple staff the smearing of one's self with ashes are all (merely) means of livelihood to those who are destitute of intelligence and energy so opines Bṛhaspati

By adopting only those means which are seen (to be practical) such as agriculture, the tending of cattle trade, politics and administration, etc, a wise man should always (endeavour to) enjoy pleasures (here) in this world

Thus ends the second chapter, known as the system of the Lōkāyatikas, in the *Sarva darśana siddhānta saṅgraha* composed by the venerable Śaṅkarācārya

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CHAPTER III

THE SYSTEM OF THE *ARHATAS* OR JAINAS

1 The doctrine of the *Lokayatikas* is liable to be objected to by all (other) philosophical controversialists Now the Jaina, by (enunciating) his own doctrine refutes their doctrine (thus)

2 The heat of fire, the cold of water the sweet sound of the cuckoos, and such other things happen to be (due to) the invariable nature (of those things) and (they) are not anything else

3 Pleasure and pain, which are transient cannot be considered to constitute the nature of the *atman* (self) By means of these two (viz pleasure and pain) merit and demerit are determined to be the self's *adrsta* (or invisible results of works done in former states of re incarnation)

4 The fault (in reasoning) pointed out by you (the *Lokayatika*), to the effect that, if what is unseen is in any way taken to be seen, then the unseen ceases to be the unseen, does not affect me (the Jaina), inasmuch as that (unseen) is established for me by means of the scripture

5 And surely the inference of fire from smoke has been approved of by you also, who, on seeing the smoke run near (to where it is) for the purpose of getting at the invisible fire

6 Those persons, who take their stand on the scriptures of the Jainas, come to know clearly (both) the seen and the unseen by such means as perception, inference, and scripture

7 Human beings are of three kinds, namely, the perfected beings, the beings in (mundane) bondage, and the sufferers in hell Some are (by their own nature) the highest of perfected

beings (while) others (become so) with the aid of *mantras* (mystic magical formulas) and the power of sovereign herbs

8 To any one in this world, who has adopted renunciation, freedom from (mundane) bondage results through the united operation of knowledge and works in the manner taught by the (great) spiritual preceptor

9 Bondage in the case of the *Arhatas* is that obstructive veil covering the knowledge of all things, which is (in the case of all of them) produced by the bodies acquired by them in consequence of (their) *karmas* (or the impressed effects of actions done in previous states of re-incarnation) And final liberation consists in the souls having no (such) veil of obstruction.

10 All bodies, with their organs (of sense, etc) are made up of ultimate atoms, otherwise known as *pudgalas*, which follow (in the wake of) the merit and demerit (of beings)

11 The selves, which exist in the cages consisting of the bodies of creatures, beginning with worms and insects and ending with elephants are of the size of their respective bodies, and they are attached to their bodies by reason of (their) ignorance

12 In regard to the body, which is itself an obstructive covering for the *atman*, there need not be any other covering such as a cloth, etc , for, if such (a covering) is admitted (to be required), then in regard to this also (another covering will have to be admitted), and there will thus result the logical fallacy of a *regressus in infinitum*

13 The *yogins* (or the true seers of the self) do not cause pain to (any being in) the whole collection of living beings, in thought, or word, or deed, (they) assuredly move about as sky-clad (or naked) persons leading the life of celibacy

14 They (carry) the feathers of peacocks in their hands, and are accomplished in adopting the various postures (prescribed for *yogic* meditation), such as the 'posture of the hero', etc They eat out of the vessels consisting of (their own) hands, and have their hairs cut, and are engaged in silent meditation

15–15½ These sages are free from stains and are pure, and (are able to) destroy the multitude of sins appertaining to

those who bow unto them in reverence That Omniscient Spiritual Teacher of the world, who is the bestower of the fruits of (even) their *mantras*, and is established as an authority on the road to final freedom—He is (certainly) worthy of being faithfully followed by all

Thus ends the third chapter, known as the system of the *Ārhatas* (or Jainas), in the *Sarva-darsana-siddhānta sangraha* composed by the venerable Sankarācarya

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CHAPTER IV.

THE SYSTEMS OF THE *BAUDDHĀS*

I.

THE SYSTEM OF THE *Mādhyamikas*

1 Now the *Bauddhas* unhesitatingly discard the system promulgated even by the spiritual teacher of the Jainas, just as (they themselves discard) the doctrine of the *Lōkayatas*

2 By reason of the difference in views among the four (classes of the followers of Buddha), the scriptures of the *Bauddhas* are of four kinds, and they impel (men) to live (their lives) thus or thus, according to their (particular) fitness and qualifications

3 What is known as 'intellect' is indeed 'consciousness' itself It is not considered to be an internal instrument (of the mind), because (the expressions)—'He is aware' and 'He understands'—are (generally) used as if they are synonymous

4 For three out of the (four) schools of *Bauddhas*, the understanding exists undisputedly (as a reality) In (the view of) only two of them external objects exist (in reality) There is difference of opinion (among all of them) in respect of other things and that is as follows

5 That *Bauddha*, who is a *Vaibhāsika* declares that external objects are established through direct perception But the *Sautrantika* (Buddhist) says that external objects are (merely) such (things) as are inferred from the forms of consciousness

6 The *Yogacara* (Buddhist) says that only consciousness is (real) here, and that nothing else (is real)

And the *Madhyamika* (Buddhist) disputant says that in fact even consciousness does not exist (as a reality)

7 The *Madhyamikas* consider that the ultimate principle is not existent, nor non-existent, nor existent-and-non-existent, nor

(anything else which is) different from both (the existent and the non-existent), and that it is (thus) outside the scope of (all these) four (possible) alternatives.

8. Whatever is non-existent, that cannot be produced by any cause, as, for instance, the (absolutely non-existent) horns of a hare (cannot at all be produced). If origination is admitted to be desirable in the case of what is (really) existent, then (in fact origination) produces (only) that which has been already produced.

9. It is impossible for one (and the same) thing to be both an entity and a non-entity. Nor does it stand to reason (to hold) that one (and the same) thing is distinct from (both) reality and unreality.

10–11. Therefore it is proved that the ultimate principle is such nothingness as is outside the scope of the four alternatives (above set forth). If, in the enquiry whether or not the generic configurations of things are different from the individuals characterised by those generic configurations, it be admitted that they are different, then those (generic configurations) have to be apprehended separately from the individuals, like the toes (for example, which are separately perceived in the body which is their possessor). That individuality which is self-evidently well established is (indeed) what belongs to the ultimate atoms.

12. The characteristics of ultimate atoms have to be described by the *Vaiśeṣikas* and others (like them). By (the atoms) having to come together at once in sixes, there would arise in relation to the ultimate atom the character (of its) being made up of six parts (or aspects).

13—16. If, however, (all the) six atoms happen to occupy the same space, a collection (of atoms) has to be of the same measure (in volume) as a (single) atom.

Are generic characteristics, such as Brahminhood, produced by the study of the *Vēdas*, or are they produced by means of (certain prescribed) sacraments, or by both (these means together)? This is all inappropriate. If it be by means of the study of the *Vēdas* that Brahminhood results, then a *Śūdra*, who, having gone to another province, learns the *Vēdas* well (there), may also

acquire Brahminhood And here, in this world, no Brahmin is to be seen, who has (undergone) all the (required) sacraments, inasmuch as the sacraments prescribed for a Brahmin are in fact forty (in number) If one who has (undergone only) one sacrament might be a Brahmin, then all men would become Brahmins

17–17½ When it is (thus) demonstrated that there are not at all such things as constitute generic and specific configurations of characteristics, the principle of consciousness also ceases altogether to exist, since there arises as a consequence the (utter) absence of (all) objects that are to be known

Such is the discussion conducted by the *Madhyamikas* themselves in relation to (their own) ultimate principle of nothingness

Thus ends the system of the *Madhyamikas*

II

The System of the *Yôgacaras*

1 The *Yogacara*, who maintains that consciousness exists quite independently (of the existence or otherwise of external objects) refutes the theory of nothingness stated thus by the nihilist *Madhyamika*

2 If all is mere nothingness as mentioned by you, then (your) nothing itself has to be the criterion of truth to you Hence you cannot appropriately have any right of discussion with others (who hold something other than nothing to be such a criterion)

3 How do you then undertake to prove your own position and to disprove similarly the adversary's position? And why do you not here (in this case) argue, (as you well may), to the contrary?

4 What is of the nature of consciousness is indeed indivisible, but by those whose vision is confused, it is seen to be as it were, differentiated into the perceived object, the perceiving subject, and (then) the perception (itself)

5 The means of knowledge, the object of knowledge and the resulting (knowledge), &c, have (all) been, in accordance with the (current) views regarding (the nature of) knowledge, stated

(to be different and separate in character) The ultimate truth also will be expounded, when (in fact) there arise qualified persons (to grasp it)

6 Indeed, there exists in reality (only) one thing, and that is of the nature of the intelligent principle of consciousness And (its) oneness is not destroyed in consequence of the varied character of (its) manifestations

7 In regard to one and the same body of a fine young woman a religious ascetic, an amorous man, and a dog have (respectively) three different views, to the effect that it is a (mere) carcase, a beloved mistress, and a thing fit to feed upon

8 If, nevertheless that young woman (happens to be) only one, similarly is the ultimate principle of consciousness (only one) to us Whatever else (is postulated) other than that, such as the (configurations of) generic characteristics, etc —you may (freely) disprove (all) that

9 Therefore consciousness, which is (fleeting and) momentary, and is (at the same time) wrongly differentiated in three ways by deluded persons———(that) alone is held in honour (as the one reality) by those, who have come to know (thus) self-luminous principle, and are desirous of obtaining the salvation of final deliverance

Thus ends the system of the *Yogacaras*

III

The System of the *Sautrantikas*

1 Consciousness alone has here (in this system) been postulated by the clever *Yogacara* There can be no perception without an object of perception Therefore, according to us, external objects also exist (in reality)

2 According to the view of the *Sautrantikas* external objects are always inferred (to exist) by means of those differences (in perception) which consist of (many) wonderful varieties in forms of consciousness, such as blue, yellow, and so on

(or impress-collection); and *vēdanā-skandha* (or the affection-aggregate) is stated to consist of those states of consciousness which constitute pleasure and pain, etc, as well as of that (state of consciousness) which constitutes desire The *samjñā skandha* (or the symbol-aggregate) is (made up of) what happens to be 'name'. The *rūpa-skandha* (or perception-aggregate) here is the collection of (all perceivable) embodied beings

13—15 Pillars, pots, etc, which are all aggregates of embodied things, are made up of atoms

(The qualities of) solidity, shape, etc, belong to (the element of) earth, and fluidity, etc, belong to (the element of) water Heat belongs to the element of light, and cold to the element of air From the putting together of colour, smell, taste, and heat, as (they) appertain to these four elements (above-mentioned), the earth, etc, are produced and they are all aggregates of ultimate atoms

The ear the skin, the eyes, the tongue, and the nose are the five organs of knowledge

16 (The organ of) speech, the feet, the hands, the anus, etc, are known as the five organs of action The consciousness which is embodied in a collection (of atoms) is intelligence, and the *manas* is (its peculiar) instrument (for experiencing pain, pleasure, etc)

17 (What is here taken as) the body, which is the same as the world, is, through deluded vision, imagined to be (of a) five-fold (composition), consisting of name, class (or genus), quality, substance, and action

18–19 The criterion of truth as defined in the scriptures of the *Bauddhas* is held to be of two kinds That is direct perception (properly), which is free from super imposition and is undeluded The super imposition (here thought of) is, however, of five kinds, consisting of name, class, quality, substance, and action (respectively) Here (according to the *Bauddhas*), the nature of logical inference consists in (arriving at, the knowledge of what is characterised by the sign by means of the direct perception of (merely) the sign (itself)

20 Ignorance, which is of four kinds, is removed by means of these two criteria of truth (perception and inference) When (this) fourfold ignorance is destroyed, then the basic ignorance (relating to the common phenomenal apprehension of the universe) departs (as well)

21 When (this) basic ignorance ceases to be, (then) there arises a continuous flow of faultless states of consciousness, and final deliverance is declared by the sage Buddha to be nothing other than (such a flow of) faultless states of consciousness

22 O ye, who are desirous of (attaining) true knowledge, listen to that supreme wisdom, which is free from the defects associated with birth, continuance and death, (that wisdom) which tears to the roots all attachments (giving rise to the bondage of *karma*) and is produced through (the living of) such (a life of) *yoga* as is characterised by the giving up of (all) likes and dislikes—(listen to that) supreme wisdom which is neither correlated to existence nor to non existence, (to that) which is free from all intrinsic duality and is unequalled (to that) which is pure like the firmament (on high) and is the source of (all) wealth—(listen to that)

23 The Divine Lord, who has been declared (to exist) by the *Vaiśeṣikas* and others, whose aim is (merely to indulge in) excessive flattery, is not admitted by us Now, He is disproved (by us thus)

24 He who knows the truth regarding what is (morally) worthy of acceptance and what worthy of rejection and also knows the means for the attainment of final deliverance, he alone is our authority, (but) not that Omniscient Being who is mentioned by you

25 A man may 'see' things at a distance, or he may not He may very well 'see' the truth he wishes (to see) If he who can see far is to be (our) authority, then we (may as well) worship eagles (which are known to be able to see very far)

26 Is there any one who knows the number of ants, etc, in a country? The creatorship of all things, which is declared by you to belong to the Divine Lord, is not (logically) maintainable

27 If He be the agent in relation to (the production of) all things, then He leads men to the practice of unrighteousness (also) (Thus) urging men to do what is improper, how can He lead them to do (only) that which is proper?

28 In relation to him who is bad, indifference should be the proper attitude to be maintained by those who are good (Surely) it is not a good deed on the part of the good to put salt into a cut wound

29 If the Divine Lord Himself is the authoritative producer of all (your) religious scriptures how can His language, wherein the former part is contradicted by the latter, prove authoritative?

30 If He induces men to do only that which is virtuous, then He becomes the promulgator of only one (kind of) scripture How (then) can the creatorship of all things be predicated of Him who is (thus) effective (only) in part?

31 Does the Lord create the world with some profitable object in view or (does He do it) without any such (object)? If He desires (any advantage to Himself), then He is imperfect If He does not, He need not take up the work (of creation) at all

32 Does your Lord, like a deluded fool, undertake to do that which is profitless? What (for instance) is the use of making the excreta, etc of sheep etc, round (in shape)?

33 If His activity (in relation to creation) be for mere diversion then does He play like a child? To Him who plays always (thus) pain alone turns out to be the (ultimate) result in abundance

34 This ignorant creature (man) is powerless in regard to his own pleasures and pains Being (unavoidably) impelled by the Lord, he may go either to paradise or to hell

35 In the hell, which is full of suffering, living creatures are alas! torn away (as it were) from their lives by means of the heat of red hot iron, etc, by the Lord, who is desirous of enjoying just a little pleasure of diversion (thus)

36 If He is able to bestow boons (freely), He may bestow (the boon of) paradise on one who commits such (offences) as the killing of a Brahmin, and bestow hell on one who performs the *soma* sacrifice

37 If He bestows gifts according to the *karmas* (of individuals), then all men may (well) be Lords (like Him) Being devoid of freedom in the matter of bestowing gifts, how is He to be called the Lord of all?

38 The Omniscient Lord, who is accepted by the *Naiyayikas* and others, is (apt to be) refuted thus Hence the sage Buddha, who alone knows what is (morally) worthy of adoption and what worthy of rejection, has to be accepted (by all as a true teacher and guide)

39 One should offer worship to the sanctuary (Worship of) the sanctuary and other (such) duties, prescribed in the scriptures promulgated by the Buddha, have (all) to be performed, but not sacrifices, etc, which are taught in the *Vēdas* and other (allied) scriptures

40 The *Bauddhas*, beginning with the *Vaibhasikas*, take their stand (respectively) on action, on divinity, on (the practice of) meditation and mental concentration (*yoga*), and on nothingness They (the *Bauddhas*) are only (of) four (kinds)

Thus ends the system of the *Vaibhasikas*, among the doctrines adopted by the *Bauddhas*

The theories of the *Lokayatas*, *Arhatas*, *Madhyamikas*, *Yōgacaras*, *Sautrantikas* and *Vaibhasikas*—which are six in number—are now concluded here

Thus ends the fourth chapter, known as the theory of the *Bauddhas* in the *Sarva-darsana-siddhanta-sangraha* composed by the venerable Śankaracarya

9 Time also is non-intelligent, and so it surely cannot bestow on them (the individual souls) the fruits of their *karma* Therefore (some) other Being, who is different from all these, happens to be the giver of the fruits (of *karma*)

10 *And such a Being, knowing as He does all the various living creatures and the places wherein they reside, has to be admitted to be the Omniscient One* (But) *those others*, whom the *Bauddhas* and others approve of, cannot be (so accepted)

11 He who does not know all the living beings in the world, but only knows what (in life) is (morally) worthy of acceptance and what worthy of rejection, and has (therefore) the scope (of his knowledge) limited—(he) is not different from such as are like ourselves and is not (hence) omniscient

12 On knowing (the truth of) that one part of the *Vedas*, which teaches about the production of (the visible) showers of rain by means of the sacrifice known as *Karīrēsti* it becomes necessary to place faith in those invisible things (known as) *svarga* (paradise) and *apavarga* (the final bliss of soul deliverance)

13 In determining (the truth regarding) the unseen (results of *Vedic* works), the shower of rain declared (to be produced) by (the performance of) that sacrifice, which is known as *Karīrēsti*, *has to* be noted The attainment of sons and cattle from the performance of the sacrifice known as *Citra* and other such sacrifices has (also) to be noted in determining (the truth of) the unseen results (of *Vēdic* works)

14–15 *In relation to (the items of) time* specified *in astronomy*, the proof thereof is in the (*timely occurrence of the*) eclipse Whatever the *Bauddhas* and others (like *them*) have taught to the effect that (all) such things are (wholly) *authoritative as are* (well) known (to be) partially (true),—that has been stolen from the *Vedas* by (these) deceivers of the whole world. *After learning* the grammar of the hymns (of the *Vedas*), other (*similar*) hymns were composed anew by them

throwing upwards, locomotion, and throwing downwards Generality is here (in this school) known to be of two kinds, namely, the higher and the lower

28–29 The higher (or the more comprehensive) one is the generality denoted by existence, etc, while the lower (or the comparatively less comprehensive) one is known to be such as substantiality (for instance). Those things, by means of which the mutual distinctions among the substances here are made out, are to be understood as forming particularities, and these (particularities) inhere only in substances. Intimate relation is the relation of substances with (such things as) qualities, etc

30 These six categories (of things) comprise (within themselves all) the objects of knowledge. The whole world is made up of them The realisation of their similarities and dissimilarities is the means of attaining the salvation of final deliverance

31 The *atman* (self), which is located within (material) substances, is itself of (two) different kinds in the form of the individual soul and of the Supreme Soul The gods, men, and the lower animals are (all) individual souls and the Great Lord is the other (kind of *atman*)

32–34 (That person), who performs the duties enjoined by Him, he is freed (from the bondage of *samsara*), but the other person (who does not perform such duties) is bound down (in bondage) The *Vedas*, the *Smrtis*, the *Itihasas* etc, the *Puranas*, the *Mahabharata*, etc, have all to be understood as constituting the commandment of the Lord, and (this commandment) should not be transgressed at any time by those who are believers in the *Vedas* The criteria of truth are of three kinds, namely, perception, inference, and scripture The Creator of the World is made out (to exist) by means of these three criteria of truth Therefore the works enjoined by Him have to be performed for the purpose of satisfying Him solely

35 This divine and supreme Lord may be made to become pleased only by means of loving devotion From His grace results the beatitude of final deliverance, which consists in the cessation of the activity of the instruments (of the soul)

CHAPTER VI.

THE SYSTEM OF THE *NAIYAYIKAS*

1. The theory of the *Naiyayika* is briefly expounded now —(the theory of him), through whose logical reasoning the *Vedas* devoured by the wretched heretic folk have been saved (from destruction)

2—5 Akṣapāda (Gautama) declares that the salvation of final deliverance results to individual souls from the knowledge of the sixteen topics beginning with *pramana* (the means of proof) These are—the means *of proof*, the object of knowledge, settled conclusion, and the other thing—doubt, purpose (or motive), example, demonstration, premiss, reasoning, discussion, controversy, cavilling, fallacy, perversion, self confutation, and also final refutation There are four means of proof here (in this system), viz, perception and what is called inference, comparison (or analogy), and scripture (Comparison, however, is not admitted by some (as a means of proof) Perception is (firstly) that of ourselves and of others (similar to us), and there is also (secondly) another (kind of it), viz, that of the *yôgins* (or transcendental seers)

6—8 The *yôgins* see all things by means of the grace of the Lord The Lord naturally sees all things with His eye of knowledge The beings with the eye of flesh do not realise the Lord of all even with (great) effort It is (however) clear that the following syllogism proves the Lord —All things such as the earth, the mountains, etc, are understood to have an Omniscient Being as the cause (of their creation), because they are all, like pots (for instance), produced effects It is thus that the Creator of the world is inferred

9 If it be said that, in regard to the earth, etc, their being produced effects is (itself) not proved, then that also, namely, their being produced effects, may be proved by means of (the fact of)

their being made up of component parts, in the manner of pots, walls, etc, (which are all made up of component parts)

10 In relation to (the possession of) the physical body, etc, as seen (in the case of the makers of pots, makers of walls, etc) in the above illustrative example, the question of merit and demerit (as determining the material embodiment of a soul) arises (as a matter of course). From this circumstance, no particular objection can in any respect be raised here by Bhaṭṭa and others (in relation to the proof of the world creating Lord)

11 Any such objection is not valid (as regards God), because there is (the appropriateness of His) belonging to a class which may be (either) superior (or) equal (to that of the makers of pots and the makers of walls, etc) What is really inferred here is simply the creatorship (of the Lord) purely from the fact of (the world) being a produced effect

12 If you raise any objection (to this) with the aid of (any) such peculiarities as may be found in the (given illustrative) examples, then there will also be room (even in the reasoning accepted by you) for the negation of the inference of fire from smoke

13 The Lord Śiva, even though He has no body, performs work here out of (His own free) will, in the same manner in which a person, without necessarily requiring (another) body (as instrument), makes his own body move

14 The attributes of the great Lord are these three, namely, desire knowledge and effort These may, like the essential characteristics of atoms, exist even where there is no (built-up) body

15 No effect is here produced without (a producing) action, and it is proved by us that this action has to be preceded by effort, because it has the character of an action like the actions of persons like us

16 That enunciation of the non existence of the Lord, which has been made (by our opponent), has been (thus) disproved through (the process of) elimination, by taking into account the appropriateness of the earth, etc, being such produced effects as can be caused (only) by the activity of One who is omniscient

17 That logic by which the *Vaiseṣika* has proved the Lord God through the process of elimination—that has to be adopted here (by us also) In this respect, both our systems are alike

18 Because time, *karma*, *prakṛti*, etc , are non intelligent, the Lord Siva is different (from them) And because individual souls are all possessed of very limited knowledge, He (the Lord Siva) has to be accepted as no other than an Omniscient Being

19 The authoritativeness of the *Vedas* is accepted, because they have been brought out by the Omniscient Lord The authoritativeness of the *Smṛtis* and such other (sacred writings) results from their being based upon these (*Vedas*)

20 *Svarga* (or the celestial world of enjoyment) and the final salvation of the soul's deliverance (*apavarga*) come only to those who faithfully perform the *karmas* (or works) which are ordained in the *Vedas* and in the *Smṛtis*, but they (viz , *svarga* and *apavarga*) never come to the heretics anywhere

21 The Lord Siva is described also in the *Tryambaka mantra* and other such (*mantras*) by means of such things as are (calculated) to remind one of what is good to be adopted in the (daily) practice of religion

22 It has been explained by means of reasoning and other such (aids) that, on observing among other things the shower of rain as the visible result of the performance of the sacrifice known as *Kariresti*, faith has to be placed in these (two) unseen things, namely, *svarga* (heavenly paradise) and *apavarga* (the final deliverance of the soul)

23 The whole lot of the scriptures produced by Buddha and others (like him) is unauthoritative like the language of the insane, because those scriptures have been composed by persons who were not wise and trustworthy

24 What the thorny hedge is for the protection of the growth of (the crops raised from) the seeds sown in the fields), that the hedge consisting of logical reasoning is for the safeguarding of the truths expounded in the *Vedas*

25 Logical reasoning supports right knowledge, and it is associated with three processes of dialectics These dialectic

processes are understood to be only three, viz, discussion, controversy and cavil

26 A discussion is (that which is carried on) by the student with the teacher with the object of learning the truth Neither victory nor defeat is (the aim) here Both these (arise as aims), however, *in relation to controversy and cavil*

27 In regard to controversy, as also in regard to cavil, there are four constituent requisites, viz, a disputant, a counter-*disputant, a questioner, and a president of the assembly* (wherein the parties carry on their dialectic contests)

28 The counter-disputant whenever he is in dread of defeat due to his (own) ignorance of the appropriate answer, should conquer the disputant either by (the process of) perversion or by (the pointing out of) self confutation and other such defects (in his arguments)

29 In regard to the person who utilises (in his arguments the process of) perversion or (the pointing out of) self-confutation, one should set up a final refutation That which puts an end to a dialectic exposition is said to be the final refutation

30—33 Of these (the trick of) perversion is of three kinds, being based on the secondary sense of words, on their general significance, or on the (ambiguity of the) language (used by the opponent) When it is said by a disputant that a certain *dvija* (or twice born Brahmin) knows (all) the four *Vedas*, if the *opponent finds fault* with this, taking for the purpose a general view (of the situation), and says—"Is this anything wonderful? To be the knower of the four *Vēdas* is quite in keeping with (his) being a Brahmin (*dvija*)'—then, as a refutation (of this position), its over comprehensiveness should be brought out by means of (appropriately argumentative) sentences When a disputant gives out (for instance)—'This *Vēdic* student is a *nava-vastra*",* there would be verbal perversion (in the controversy)

* The word *nava* means both new' and nine' in Sanskrit so that a *nava-vastra* may be either he who has a new cloth or 'he who has nine cloths The speaker here uses the expression in the former sense but his opponent purposely misunderstands him in the latter sense

there, if the speaker is refuted (by his opponent) by saying—"Where are the nine cloths of this (student)?" By reason of its being opposed to the intended purport (of the speaker, this sort of reply) stultifies the meaning aimed at (by him)

34 An argument which is destructive of one's own (position), or a reply which is well capable of being found fault with—that is self confutation This consists of twenty-four varieties

35 Where a counter disputant employs the twenty-four kinds of (arguments leading to) self-confutation and thus gives erroneous answers, what has to be urged (to put him down) is final refutation

36—38 The various kinds of self confutation are (dependent upon) what follow likeness, unlikeness, equality, superiority, inferiority, describability and indescribability, alternative supposition, applicability, inapplicability, and the process of accomplishing the end in view, incident, counter illustration, ineffectiveness, doubt, presumption from circumstances, uniformity, and what are called logical proof and inconclusive argument, action, perceptibility, the invariable and the variable Since these happen to be the means of giving rise to (the sense of) sameness (in relation to both the sides of an argument), they are (also) known as the (different) kinds of 'sameness' (in dialectics)

39-40 When there is complete ignorance of the right answers (to be given in an argument) absolute defeat will be the result Accordingly, (even) by means of controversy and cavil, one has to refute those who are outside the pale of the *Vedas*, and then, for the purpose of satisfying the Lord God, one has to perform only such works as are enjoined in the *Vedas* By means of the power of *yoga* (meditation and mental concentration) obtained through His grace, he, who is desirous of obtaining the final deliverance of his soul, will obtain (that) deliverance

41—43 In the condition of final release there will be the experience of eternal bliss without (any perception whatsoever of) sense objects

I choose to be a fox in the beautiful *Brndavana* in preference to that altogether blissless salvation of soul deliverance, which has

been taught by the *Vaiśēṣika*, who, by means of the sacrifices prescribed in the *Vēdas* and by means of the grace of the Lord, wishes to attain with great effort the (*altogether feelingless*) state of a swoon, a condition of existence similar to that of a stone. Indeed it has been already stated that the final deliverance (of the soul) results from that *yoga*, which is the outcome of loving devotion directed to Hari (or the God Viṣṇu).

44–44½. *Yōga* has eight essential constituents, namely, internal self restraint, external restraint of conduct, assumption of postures, controlling of the breath, drawing the senses into the mind within, and sustained attention, and intense meditation, and self realisation. The *Sāṅkhya* will explain these at length.

Thus ends the sixth chapter known as the theory of the *Naiyayikas* in the *Sarva-darśana siddhānta sangraha*, composed by the venerable Śankarācārya.

CHAPTER VII

THE THEORY OF PRABHĀKARA

1 Now, the theory of the teacher Prabhakara, who, even out of rivalry with his (own) preceptor, extolled the *Pūrva mimamsa*, will be briefly described

2–3 According to (this) teacher, there are five categories, namely, substance, quality, action, generality and subordination—which, along with power, similarity and number, are understood to be (altogether) of eight different kinds there is no particularity, and there is no non existence as apart from the (correlated) surface of the earth, etc and only that work which is ordained in the *Vedas* can be the bestower of the salvation of soul-emancipation, and no other (work is capable of being the bestower of such salvation)

4—6 Indeed, he becomes subject to bondage, who performs such *karmas* as have desirable (selfish) objects in view, or such (*karmas*) as are prohibited (in the scriptures) The (contents of the) *Vedas* are divisible into four kinds as *vidhis* (or mandatory injunctions), *arthavadas* (or explanatory disquisitions), *mantras* (or metrical hymns), and *namadheyas* (or names) These (*Vedas*) have the mandatory injunctions as their important subject matter, and teach us what constitute (our) duties as well as what do not constitute (our) duties Such injunctions—as 'The *atman* (or self) has to be known'—are contained in the *Aruna* (that is, in the *Upanisads*), and clearly enjoin there (the acquisition of) the knowledge of the self as it really is The *atman* (or self) is different from the intellect, the senses, and the body, and is all-pervading and unchanging

7. In the cognition of objects, it appears to be varied in form in relation to every one of the (many) fields (of objective cognition) In (the perception)—'I know the pot well''—surely there arises to a person at once a threefold cognition

8 Indeed, to the (perceiving) person, the pot appears as constituting the object of knowledge, the agential subject of knowledge (appears) as derived from the ego-idea, and the knowledge (itself appears) as a self-luminous something

9-10 The *Vaiśeṣika* has declared that the final deliverance of the soul results from the cessation of the activities of the instruments (of the soul) Accordingly, he, being anxious to cross the shoreless ocean of unendurable *samsara* wishes to attain that (final) deliverance of the soul, which is (merely) a state of existence similar to that of a stone, and is the outcome of the destruction of volitional effort, pleasure, pain, desire, merit demerit, etc

11 The destruction of pleasure, which is (itself) achieved with pain is as desirable as the destruction of pain (itself) The experience of eternal bliss cannot, moreover, be admitted in relation to the attributeless (soul)

12 One should not create a change of view in (the minds of) those ignorant persons who are attached to *karma* (or ritualistic work) The path to be adopted by those who have renounced the world is different, (and that) is not at all suited to those who are devoted to (ritualistic) work

13 Therefore considering that they are enjoined (in the scripture) sacrifices and other religious duties have (all) to be performed Otherwise the harm of sinfulness will befall those who are qualified only to live the life of (ritualistic) work

14 Those who solely depend upon (such) works alone, will (also) attain unsurpassable good (in the end) There is (in fact) no superior deity other than what is aimed at by the use of the ending of the fourth (or dative) case

15 On the lines laid down by his preceptor, Bhaṭṭa (Kumārila), this teacher Prabhākara set at naught (all) those who (then) stood outside the pale of the *Vedas*, and promulgated (his) authoritative teaching in relation to those who are qualified (merely) for (the life of ritualistic) works

Thus ends the seventh chapter, known as the theory of Prabhākara in the *Sarva-darśana siddhanta sangraha*, composed by the venerable Śaṅkarācārya

CHAPTER VIII.

THE SYSTEM OF (KUMĀRILA) BHATTĀCĀRYA

1 The great teacher Bhatta, who was a particular incarnation of Kumāra (the war-god), established well on earth the (religious) path of the *Vēdas*, which had been in fact set at naught by the *Bauddhas* and other atheists in former times

2 On giving up both those (kinds of) works, which have (either) the attainment of particular desired objects in view, or are prohibited by the scripture, the wise man, whose mind is purified, attains the highest bliss through performing such works as are ordained (in the scripture)

3 The results of the works, that have particular desired objects in view, have, in accordance with those (very) works having (such) specially desired objects in view, to be enjoyed only after being born again by (those) men who perform the works with specially desired objects in view

4 But he, who performs the works prohibited by the scripture, has, after being born in the form of worms, insects, etc, to enjoy the (bitter) fruits of forbidden works, and has to go lower and lower down into hell

5 Therefore, both duty and non duty have to be (clearly) made out by the wise man after due enquiry Both of them have scriptural injunction as their authoritative basis and do not fall within the scope of perception and such other (criteria of truth)

6 The *Vedas* contain four different kinds (of topics), namely, *vidhi* (or mandatory injunctions), *arthavada* (or explanatory disquisitions), *mantra* (or metrical hymns) and *namadheya* (or names) The *Vedas* have the mandatory injunctions for their chief subject-matter, and thus teach us (mainly) about duties and non-duties.

7 That (kind of) sentence in the *Vēdas* happens to be a commandment, which turns men away from what is forbidden, or

makes them become engaged in the performance of prescribed duties, and it is indicated by means of the potential mood, the imperative mood, the potential passive participles and other (similar verbal forms)

8 Whatever sentence here (in the *Vēdas*) censures forbidden things or praises such things as are enjoined—that is an *arthavada* it has the force of an authoritative means of knowledge for the reason that it forms an auxiliary part of injunctions

9 *Mantras* are those constituent elements of (ritual) works, which throw light on what has to be accomplished (through such works) Those things which happen to be the names of sacrifices etc in the *Vedas*, they are the *nan adheyas* in fact

10 The injunction— The *atman* (or self) has to be known"— and other (similar injunctions) which are given in the *Āruṇas* (or *Upaniṣads*) enjoin on individual souls the knowledge relating to the *Brahman* who is the Supreme Soul

11 On the strength of the two (following) logical syllogisms the *Bauddhas* distinctly find fault even with the *Vēdas* and the denial of the duties, etc which are derived from those (*Vēdas* themselves) as source, follows (thence) as a matter of course

12 (Firstly) the *Vēdas* are no authoritative means of knowledge, because they possess the characteristics of spoken sentences, (even) like the sentences of the man in the street Again (they are not authoritative) because they are the productions of unwise and untrustworthy persons like the speech of the insane

13 This (argument) is not right the two reasons given above are quite ineffective (here) Simply because they (the *Vēdas*) happen to be (made up of) sentences, it does not follow that the *Vēdas* have not the character of an authoritative means of knowledge

14 The (other) reason given by you, to the effect that they are composed by unwise and untrustworthy persons, is (also) useless (here) Want of authoritativeness (in relation to ordinary utterances) may well result from the mere fact of (their) having been uttered by an unwise and untrustworthy person But it cannot be so in the case of revealed scriptures

15 The character of being produced by unwise and untrustworthy persons cannot (at all) become (associated as) a blemish with the eternal *Vēdas* In regard to human utterances, (however), there may always be the faults of deceitfulness, etc, (in association with them).

16—19 As (we hold that) *the Vēdas are not personal productions*, we have no suspicion of any faultiness whatsoever (in relation to them) A few *Naiyayikas* and others, who believe in the authoritativeness (of the *Vēdas*) on account of their having been given out by the Lord, take objection to the view that the *Vēdas* do not possess the characteristics of personal productions, (and say) that the *Vedas* are to them of (divinely) personal origin, inasmuch as *they possess the character of (being made up of) sentences like* the *Bharata* and other such works, and that (nevertheless) the authoritativeness (of the *Vedas*) is also well established in that they have been produced by the Lord of all In regard to (all) works of personal origin it is right to ask whether or not there is authoritativeness (in them) There being no speaker in respect of the (original productive utterance of the) *Vedas*, even such a talk (about authoritativeness) is impossible (in relation to them) The eternality which is predicated of the *Vēdas (by us) is (therefore)* utilised *to establish their authoritativeness.*

20 (To hold) that the reason of the authoritativeness (of the *Vēdas*) is (to be found) entirely in their being produced by the Lord of all—that is not right With the help of which criterion of truth is the Lord in this connection assumed to exist?

21 If He be so assumed with the aid of scripture, then (*it is* asked) whether the scripture is eternal or non eternal *If it be* eternal, then what is (the meaning of) this *assumption of the* agency of the Lord in regard to it (as a thing produced by Him)?

22-23 In regard to the view (that the scripture is) non-eternal there will *arise* the fallacy of reciprocal dependence That the authoritativeness of the scripture is due to its being the language of the Lord, and that the Lord is (in His turn) *established* by means of that same scripture, is accordingly *the fallacy*

associated with non-duty), because it is always in the absence of the (first) five means of knowledge that this (negative proof of non perception) has scope to operate Therefore, it is established that duty and non-duty fall exclusively within the scope (of the authority) of the *Vedas*

34 The work which is enjoined exclusively by the *Vedas* yields the salvation of final deliverance, and none other than that (yields such deliverance) Therefore, one who is desirous of final deliverance, should not, in respect of this matter, be engaged (either) in those (activities) which have particular objects of desire in view or in those which are prohibited (by the *Vēdas*)

35—38 One should perform the daily obligatory and the occasionally obligatory (works) with the object of avoiding the harm of sinfulness that will (otherwise) arise In regard to the Supreme Self taught in (the scriptural injunction)– "The *Ātman* (or Self) should be known, etc —the knowledge (of that Supreme Self) is certainly (capable of being) born in the individual selves The *atman* (or the self) of him who performs the works enjoined (in the scripture) and practises the *yoga* consisting of *pratyahara* and the other constituent elements is (indeed) realised at last through direct perception (by him) with the aid of the (internal) organ of *manas* (or the faculty of attention) as the instrument The *atman* is both differentiated and undifferentiated, and is like the (conception of the) ox, (for instance), both real and unreal Although (the *atman* is) differentiated when in the form of individual souls, yet He is undifferentiated as the Supreme (Soul)—is unreal in the form of individual selves and real in the form of the Supreme (Self)

CHAPTER IX.

THE SYSTEM OF THE *SĀṄKHYAS*

1 Now the doctrines of the *Sāṅkhya* will be briefly described. The science of the *Sāṅkhyas* is of two kinds, namely, thiestical and non-theistical.

2 Kapila produced the non-theistical (*Sāṅkhya*) and Patañjali (produced) the other. Kapila is (the incarnation of) Vasudēva (Visnu), and Patañjali is (the incarnation of) Ananta (the divine serpent)

3 Kapila teaches that the final liberation (of the soul) results through knowledge, while Patañjali teaches (that it results) from *yoga* (or practical application) A *yogin* (however) stands in need of that knowledge of the ultimate principles which is given out in the system of Kapila

4. In the *Vedas*, the *Smṛtis*, the *Itihasas*, the *Puranas*, the *Mahābhārata*, etc, and also in the scriptures of the *Śaivas* and others, the teachings given in the *Sankhya* (system) are clearly seen (to be adopted)

5. From the discrimination of the manifest and the unmanifest, the knowledge of the *purusa* (the individual soul) itself *results*; and through this (knowledge) there arises to man unfailingly the absolute cessation of the three miseries

6–7. Misery is *ādhyātmika*, or *ādhibhautika*, or *ādhidaivika*. The *ādhyātmika* (misery) consists of mental pain and of *diseases* such as boils, etc The *ādhibhautika* misery is that which is caused by worms and other such living creatures. The *ādhidaivika* misery is that which is caused by rain, sun, etc.

8 By means of the knowledge of the *ātman* (the individual soul), all the miseries unfailingly *and absolutely* cease to be. The freedom which results (*to the soul*) from other means (than this knowledge of the *ātman*) is subject to *decadence* and improvement

9 Except by means of the knowledge of the ultimate principles, the final freedom (of the soul) cannot arise (it cannot be produced) by any other means, such as medicinal and magical herbs, sacrifices, etc, which give rise to (the attainment of) *svarga* and other similar results, and (thus) fall within the scope of the three 'qualities' (of *sattva*, *rajas*, and *tamas*)

10 To him alone, who knows the twenty five principles consisting of the manifest, the unmanifest, etc, there comes the clear knowledge of the *ātman* (or self)

11 He who knows the twenty five principles may live in whatever estate of life (he likes) Whether he (happens to) be a person characterised by matted hair or by shaven head or by locks of hair—(he) will obtain final freedom: there is no doubt about this

12—14 The twenty five principles are—the *puruṣa* (individual soul), the *prakṛti* (primordial nature matter), the great principle of intellect, the principle of egoity, similarly sound, touch, colour (or form), and taste, and smell, the ear, the skin, the eye, the tongue the nose, and again speech, hands, feet, the anus (as the organ of evacuation), the organ of reproduction, and similarly *manas* (the faculty of attention), earth and water, light, air, and ether (*ākāśa*) also

I shall now explain the manner of creation This world is made up of the principles (now mentioned)

15–16 Everything (in the world) is indeed a product of the *prakṛti* The *prakṛti* is eternal, one and non intelligent Although he (the *ātman*) is passively indifferent, yet, being influenced by the three qualities of the *prakṛti*, he appears as if he were an agent (in the act of creation) Through the association (of *prakṛti*) with that (*ātman*) possessed of consciousness, there arises creation (This is) like the association of a lame person with a blind one (for mutual helpfulness) *Prakṛti* forms the equilibrium of the three qualities the qualities are *sattva*, *rajas*, and *tamas*

17. When *sattva* rises, then (will there be born) pleasure, love, tranquillity, modesty, lightness of body, patience and forgiveness,

courage, magnanimity, restraint of the senses, and the illumination of knowledge

18 When the quality of *rajas* rises, then (there will be born) covetousness, anguish, anger, quarrel, egotism, lying, worldly activity, and boastfulness also

19 When the quality of *tamas* rises, then (there will be born) drowsiness, stupidity, sleep, heaviness of body, laziness, ignorance, and carelessness, and so forth

20 In connection with the system as thought out by Vyasa in the *Mahābhārata*, I shall clearly describe well as they are, and at great length, (all) the details in respect of (these) three 'qualities'

21. The *mahat* (or the great principle of intellect) is produced out of the *prakrti*, and out of this (*mahat*) the principle of egoity (*ahankara*) Out of this are produced the five (things) known as the rudimentary principles (*tanmatras*), they are indeed subtle elements

22—24 From these are produced what are called speech, hands and feet, the anus (as the organ of evacuation), the organ of reproduction, and what are spoken of as sound, touch, and colour (or form), and taste and smell, and also ether (*akasa*), air, fire, water and earth—only as they are in the subtle condition but not otherwise

Just as a cloth, which is produced out of white threads, is purely white, so also the creation of the principles of nature is of three kinds in accordance with the three 'qualities' (of *prakrti*) The things having the nature of the quality of *sattva* have been created (first), and then out of them have been produced the (various) organs of sense

25 These (organs) are five (in number), namely, the ear, the skin, the eye, the tongue and the nose By means of these, he (the *purusa*) perceives sound, touch, colour (or form), taste and smell (respectively)

26–27 (Then) there are those (things) which have been produced out of the quality of *rajas*, and out of them (have been derived) afterwards the organs of activity, consisting of what are known as (the organ of) speech, hands and feet, and the anus

9 Except by means of the knowledge of the ultimate principles, the final freedom (of the soul) cannot arise (it cannot be produced) by any other means, such as medicinal and magical herbs, sacrifices, etc, which give rise to (the attainment of) *svarga* and other similar results, and (thus) fall within the scope of the three 'qualities' (of *sattva*, *rajas*, and *tamas*)

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17. When *sattva* rises then (will there be born) pleasure, love, tranquillity, modesty, lightness of body, patience and forgiveness,

(as the organ of evacuation), and also the organ of reproduction, and similarly (are) also (derived) the activities of speaking, seizing, going, evacuating the bowels, and enjoying pleasure The *manas*, which is called the internal organ (of attention), has to be understood to be the eleventh organ

28 Out of other things, derived, from the quality of *tamas*, the elements—namely, earth, water, light, and air and ether—have been born

29 These are indeed the twenty-five principles that have been given out by me These are the very (things) that have to be learnt in detail through the mouth of a preceptor

30 The individual souls are at the time of universal dissolution absorbed into the *prakṛti* (they) being (then) possessed of subtle bodies Under the influence of the 'qualities' (of *prakṛti*) and their own *karmas* (or the impressed results of works), they (the individual souls) assume various (physical) forms (beginning with) that of (the four-faced) Brahmā and ending with that of inanimate objects

31 In fact the whole of this world exists in a subtle form in the *prakṛti* (itself) It only becomes manifest (in creation) It is not desirable (to hold) that the production (of an entity) out of non-entity is (possible)

32 According to the view that (an entity) may be produced out of non entity things like the horns of a hare would also become possible (as entities) If the oil (produced out of sesamum seeds) does not already exist in the sesamum, then it must be possible to find it in sand and such other things also

33 The fault pointed out by you, that, (in this system), a produced effect has also to become a producer, cannot prove to be (a fault at all) in relation to the view which maintains (creation to be a modified) manifestation (of what has been already in existence) because there are causes (here) which give rise to (such) manifestations (of modification)

34–35 Individual souls may be proved to exist in every one of the bodies (of all kinds of beings), and (they) are (thus) many in number If (the soul of all beings) be (only) one, (then)

all (beings) would have to die at the same time or be born (at the same time), (or) when one man saw (anything), all would have to see (that same thing) at that same time Hence the multiplicity of souls follows (as a logical consequence), and (the idea of) non duality (in regard to the *atman*) is inappropriate

36 The teaching, given in the scriptural injunction—" The *atman* has to be known, etc ,"—and in other similar injunctions, relates to such duties as tend to turn (men) away from (worldly) activity, and bestows (on them) the final freedom of the soul The other (kind of prescribed duty) leads (men) to (worldly) activity

37. Although the sacrifices, known as *Agnistoma*, etc, are enjoined in the scripture, yet they are all intended for the attainment of (certain) desired objects These (ritual works) have (all) to be understood to constitute the duties that appertain to active (wordly) life, inasmuch as they impel (men to live) the life of (wordly) activity

38 By means of (the righteousness of) duty, men rise aloft, by means of (the unrighteousness of) non-duty, they go down The final release of the soul results exclusively from knowledge It is through ignorance that man gets into the bondage (of *samsara*)

39 If the sacrifices, which are performed as offerings unto the *Brahman*, give rise to the final emancipation of the soul, then it will follow that they are not sacrifices (at all), for the reason that the meaning of the *mantras* (to be used in them) is made (thus) into something other (than itself)

40 Accordingly, sacrifices and other such duties lead (men) to the life of *samsara* (Still) such things as give rise to the *prosperity of men have (often) to be accomplished even with* the aid of uncommended means

Thus ends the ninth chapter, known as the *Sankhya* system of Kapila Vāsudeva, in the *Sarva darśana-siddhanta-sangraha* composed by the venerable Śankaracārya

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CHAPTER X

THE SYSTEM OF PATAÑJALI.

1 I shall now explain the system of Patañjali, which is the theistic *Sankhya* Patañjali is (the incarnation of) Ananta (the divine serpent) and is the promulgator of the science of *yōga*

2 One, who knows the twenty-five principles and the *Puruṣa* (or the Lord) beyond the *prakṛti*, acquires perfection in *yōga*; through *yoga* the destruction of evil is brought about

3–4 The twenty five principles, namely, the *puruṣa* (or individual soul) the *prakṛti*, the *mahat* (or the great principle of intellect), the principle of egoity, the sixteen (principles) consisting of the rudimentary elemental principles with (their) modifications, also the (five) great elements—these have all been well explained by the sage (Kapila) himself The view that the final emancipation of the soul results from pure (and simple) knowledge is indicative of mere laziness

5—10 Even in the case of one who has acquired knowledge, mental misapprehension certainly occurs occasionally through errors Although a person has his ignorance destroyed by means of the knowledge imparted to him by his preceptor, still it is only by means of *yoga* that he can destroy that stain of evil which clings to the (otherwise clean) mirror of the body The well known sweet taste of jaggery, etc., is not, for example, (actually) experienced by those who suffer from bilious fever Therefore one should destroy (these) tainting evils (which cling to the body) There is nothing other than *yoga*, which can accordingly destroy these evils appertaining to a man, who has acquired knowledge through the teachings of his preceptor, and has become free from attachment to (all) worldly objects of desire (Men) do actions out of (selfish) desires, because of (the idea of their own) agency (in relation to those actions) which is due to ignorance Then, in consequence of the ripening of

(their) *karma* (the impressed influence of works), there result (to them) birth, life, and enjoyment The five afflictions are ignorance, and desire and aversion—both of which are born out of it—*egoity*, and anxious attachment *Ignorance is indeed the* cause of all these (afflictions) Ignorance is the superimposition of the idea of the self on the body which is non self

11—13 The body [redacted] made up of the five (great) elements (of nature) But the owner of the body is the self that is different from it In regard to sons, grandsons, and such other progeny, which are all the offspring of that (body), as also in regard to the enjoyable objects of the body, such as houses, lands, etc,—the idea that they are all one's own is also ignorance Therefore, after his ignorance is destroyed, and after he is freed from desire and aversion, which are due to that (ignorance), the person, who is not desirous of the fruits of works here (in this world) and there (in the other), should practise *yoga* with the object of attaining the final freedom of the soul *Yoga* is that self-abidance (of the soul) which is consequent upon the suppression of the functionation of the thinking principle.

14 (These) functionings (of the thinking principle), which are differentiated into those which are associated with the 'afflictions', and those which are not (so) associated with the 'afflictions', will not be described here One should go through that (kind of) practical application to work (in life) which directly leads on (men) to (the practice of) *yoga*

15 This (sort of) practical application consists in *tapas* (penance), in the silent repetition of *mantras* (prayer-formulas), and in firm love and devotion to the Lord God The Lord God is He, who *is free from the 'afflictions' and from the influence of the fructification of karma* (operating as merit or demerit) *and from* other such things, and is (also) omniscient (at the same time)

16 Because He [redacted] not limited by time, (He) is considered to be superior to Brahmā and the other (gods) *Praṇava* (the mystic syllable *Ōm*) *is denotative of Him*, and the silent repetition thereof (gives rise to) the mental comprehension of what [redacted] denoted by it

17—19 The destruction of the obstacles to (the practice of) *yōga* takes place (in this manner), and thereby the mind becomes turned inwards (towards itself) Laziness, severe ailments, carelessness, langour, doubt, unsteadiness of mind, want of faith, deluded perception, pain, cheerlessness of mind, ardent attachment to the objects of the senses, defects appertaining to breathing in and to breathing out, unrestrainable shivering of the body—these and other similar evils form naturally the obstacles to *yōga*.

20 One should accordingly destroy the obstacles (to *yoga*) by means of the earnest worship of the Lord The purification of the mind as a means for attaining success in *yoga*, has to be accomplished through (the continued exercise of) friendliness and other such (suitable feelings)

21 (The feeling of) friendliness should be exercised in relation to men of wisdom, and (that of) pity in relation to persons in distress Pleased satisfaction should be shown in relation to righteousness, and indifference in relation to those that are sinful

22–23 Devotional service in holy places of pilgrimage, association with good people, repeated endeavour to live the life of the Lord, (the effort to arrive at) the mental comprehension of the inner soul—by means of these and other similar endeavours the mind of the *yogin* (becomes) well purified, and is (then) enabled to conceive (correctly) the things which are very minute as also the things which are (very) big

24–25 When that which is harmful is removed from what constitutes the instrument (for the practice) of the (various) constituent parts of *yoga*, (then there arises) the illumination of knowledge The constituents of *yoga* are eight in number, viz, internal self control, external regulation, bodily postures, control of the breath, withdrawal of the senses from outside objects, fixity of attention, meditative concentration, and attentive self-realisation They are (described) in detail thus —

26 Abstaining from (inflicting) injury, truthfulness, abstention from stealing celibacy, and freedom from acquisitive covetousness—these are the five elements of internal self-control, which are known to be in accordance with (one's) birth, etc

27 The elements of external regulation are cleanliness, gladsome contentment, austerity, (repetition of) religious hymns (or mystical formulas), and the worship of the Lord Now, I shall describe the results of internal self control and of external regulation when they are successfully carried out

28 The result of abstaining from (all) injury is the abandonment of enmity near where he (who abstains from injury) happens to be From truthfulness arises the non-vanity of language, and from abstention from stealing comes the acquisition of (all) gems (of value)

29 From celibacy comes the acquisition of energy, and from the freedom from acquisitive covetousness there arises the knowledge of (past) births Cleanliness gives rise to the absence of disgust in connection with one's own body as also to the avoidance of contact with wicked people

30 The *results of mental purity are the purification of (the whole) constitution, good-minded ness singleness of purpose, subjugation of the senses, and fitness for self realisation*

31 The *yogin* obtains unsurpassable joy as the result of his gladsome contentment The *result of (the practice of) austerity is to endow the senses and the body with superior powers*

32 Through the endowment of the senses with superior powers, *there arises the ability to see objects at a distance, etc By means of the endowment of the body with superior powers he, who has (thus come to possess) a divinely gifted body acquires the (supra normal) power of becoming as small as an atom and other such (powers)*

33 Through the silent repetition of religious hymns (or mystical prayer-formulas), there results the attraction of the gods (towards the aspirant), and through the worship of the Lord, there arises *samadhi* (or self realisation) That which is firm and agreeable is the (proper) posture (in all cases), thereby the destruction of the pairs of opposites (such as heat and cold, pain and pleasure, desire and aversion) takes place

34 The *yogins* have to adopt in sitting the postures called *padma*, *bhadra*, and *mayūra*, as also the *vira*, *svastika*, and *kukkuta* postures —which are all described in (works bearing on) the science of *yoga*

35 The control of the breath consists in a regulated restraint (exercised) in relation to inspiration and expiration, it [redacted] in fact to be practised by the (aspiring) *yōgin* in the three ways known as *rēcaka*, *puraka*, and *kumbhaka*

36 *Rēcaka* results from expelling the air that is within, *pūraka* results from filling in (the lungs) with air, but the *kumbhaka* is (the condition) characterised by motionlessness (of air) owing to (*it*) *being* (*then*) *as if in a well filled pot*

37 There [redacted] a fourth (kind of) breath-control (*pranayama*), in which the air is in its own (natural) condition, being dissociated from the *rēcaka*, *pūraka* and *kumbhaka* (processes), this (state of the natural self abidance of the breath) destroys the sins arising out of (one's) nescience

38 The process of sense withdrawal consists in drawing away the wandering *senses from their objects*, *and the result of this* (process) is the subjugation of the senses

39 Fixing the attention is the (process of) fixing the mind on some (object well defined in) space, and it is in fact of two kinds, in consequence of (this defined) space being internal or external The external (object defined in) space consists of images and such other things

40 The internal (object defined in) space consists of the circle of the navel the heart and so on The fixing of the mind thereon [redacted] merely (directing) its existence (to be) there, (it is) nothing else

41 Meditative concentration (*dhyana*) [redacted] a continued oneness of the idea (or conception in the mind) in relation to the circle of the navel or other such (objects in definite internal) positions Self realisation (*samadhi*) however, consists in the endurance of the soul in relation to those same (positions) in the manner of a thing that [redacted] emptied of all its contents

42 In relation to the three (constituents of *yōga*), beginning with the fixing of attention (*dharana*) and looked upon as forming one topic (of description), there is, for the purpose of easily mentioning (all) three of them (at once), the technical name of *samyama*

43 By success in (the practice of) *samyama*, the expansion of the vision of wisdom takes place in the case of the *yogin* This *samyama* has indeed to be practised, and its practical utilisation has to be in (accordance with) the following steps

44 The three (constituents of *yoga*), beginning with the fixing of attention (*dharana*) are indeed more essential (to the practice of *yoga*) than the (remaining) five, beginning with internal self-control (*yama*) That *samadhi* (*self realisation*) which is absolute and indefinable, is higher than these three

45–46 Without winning success in (the practice of what happens to be) the lower step, one should not ascend to the higher (step) In ascending to the (higher) step without winning mastery (over the lower one) the *yogin* will be prone to (suffer from) ailments such as hiccough hard breathing, catarrh, pain in the ears and teeth and eyes, dumbness dullness, cough, head ache and fever

47 In relation to the person to whom (success in) *yôga* comes through the grace of the Lord, these ailments born of the lower and the higher steps do not at all occur

48 The whole (body) of (one's) attributes (*dharma*) is only one (as an integral whole) by undergoing modifications in the form of childhood boyhood, youth, and old age that (one and the same body of attributes), however, perishes in time (at last)

49 In the case of a person, who has directed his mind outwards, time passes away by day and by night through the *ida* and the *pingala* He, who has directed his mind inwards, has to effect the cessation of that (flow of time) with the help of the *susumna*

50 The *susumna* is the path of liberation, time is indeed deceived therein Time consists of (what is determined with the aid of) the moon and the sun, their two paths are well known

51 The clarified butter which is got out of milk cannot again assume the condition of milk. (Similarly), the *atman* (or the soul) that has been separated from the 'qualities' cannot again become the possessor of 'qualities'.

52 Just as the metallic ores, that have been turned into gold by the philosopher's stone, cannot return to their former condition, so also the *ātman* (or soul) of the *yōgin* (cannot return to its previous captive condition)

53 Those who practise *yōga* should always know the manner of arrangement of the system of blood-vessel-tubes The *suṣumnā* goes into the head through an opening in the central back-bone.

54 The *iḍa* and the *pingala* are on the left and right of the region of the nose, the *iḍā* is the path of the moon, and similarly the *pingala* is the path of the sun

55 The *kuhū* is below, and goes to the genital organ and the testes and also to the anus, the *viśvodara* and the *dhāraṇā* (go) respectively to the left and to the other (*i e*, the right) hands

56 The *hastijihva* and the *yaśasvinī* are known to be (of) the left and of the other (*i e*, the right) feet, the *sarasvatī* is (of) the tongue and starts from behind the *suṣumnā*

57 The *śankhini* and the *payasvini* are on the two sides of it, and are (of) the two ears, the *gandharī* is (of) the left eye, and the *pūṣan* is (of) the right eye

58 The blood-vessel-tubes proceeding from the neck are (those of) the organs of sense and activity The *yōgins* have to understand (these) *nāḍis* to be merely) tubular vessels and nothing else

59 The movement of the principal vital air and of its other varieties, which takes place only in (these) tubular vessels, should be made out exactly as it is The functions of those (various kinds of vital air) have to be learnt from (works on) the science of *yoga*

60 The *yōgin* becomes the knower of all things by practising *samyama* in relation to suitably defined objects of *samyama* By practising *samyama* in relation to the innate impressions (stored up in the mind), there arises the knowledge of former births

61 By practising *samyama* in relation to elephants and other such (objects) as defined in space, the strength of elephants and other like (animals) will result The *yōgin* obtains (the feeling of) friendliness, &c, by practising *samyama* in relation to friendliness and other such (objects of meditation)

62 He will obtain the knowledge of (all) the constellations of stars by practising *samyama* in relation to the moon By practising *samyama* in relation to the pole-star, the knowledge of the future in the result, and from the *samyama* relating to the sun, there results the knowledge of (all) the worlds

63 From the *samyama* relating to the circle of the navel, there arises the knowledge of the arrangements of the various parts in the construction of the body And from the *samyama* relating to the cavity of the ear, the cessation of hunger and thirst results

64 Steadiness results from (the *samyama* relating to) the *nāḍī* of the ear, and the knowledge of perfected beings (results) from (the *samyama* relating to) material light From (the *samyama* relating to) the tip of the tongue, the consciousness of taste results, and (from that relating to) the tip of the nose the feeling of smell (results)

65—67 By the constant practice (of *yoga*), the colour of the (*yōgin's*) body comes to be of a beautiful complexion In the course of a year the cessation of hunger and thirst is also brought about, in as much as the various powers and perfections due to *yōga* are produced (generally) in one year—such (powers and perfections) as moving about as one desires, the knowledge relating to things long past, &c the purification of one's own body and senses, and the weakening (of the grip) of old age and death Soon after, with the aid of renunciation, freedom from the recurrence of re-births (*samsara*) results to the *yogin*

68 To the person, who has accomplished success in (the practice of) *yōga*, come the eight (extraordinary powers), beginning with (the power of) becoming as minute as an atom As in the case of Śiva, so indeed (in his case) there can be, in consequence of this (acquisition of powers), no obstruction to the final freedom of the soul

69 And among them (we have) the power of becoming extremely minute (*aṇimā*), the power of becoming extremely light (*laghimā*), and similarly the power of becoming extremely great (*mahimā*), the power of reaching things anywhere and from anywhere (*prāpti*), (the weightiness of) rulership (*īśatā*), irresistibility

will (*prākāmya*), and similarly masterfulness (*īśitva*), and that power of subduing all things (*vaśitva*) which yields (to one all that one may) desire

Thus ends the tenth chapter, known as the system of Patañjali, the theistic *Sāṅkhya*, in the *Sarva-darśana-siddhānta-saṅgraha* composed by the venerable Śaṅkarācārya.

CHAPTER XI

THE SYSTEM OF VĒDAVYĀSA

1 Now, the essence of the *Vēdas*, which has been given out by Vyāsa in the *Mahā bhārata* so as to be in agreement with all the *Śāstras*, is in fact derived from the system of the *Sankhyas* by the believers in the *Vēdas*

2. This world is made up of two things, namely, the *puruṣa* and the *prakṛti* The higher (of these two), abiding in the 'city' made up of the rudimentary elemental principles is held to be the *puruṣa*

3 (These) rudimentary principles are (indeed) the elements in their subtle condition, and they are mostly held to be characterised by the three 'qualities' (of *sattva*, *rajas*, and *tamas*) The *prakṛti* (denotes) the (condition of) equalisation of (these) 'qualities', and the qualities are *sattva*, *rajas*, and *tamas*

4 A man's bondage (in matter) is (his) happening to be swayed by the 'qualities', and his emancipation (from that bondage) is to know how to discriminate between (these) 'qualities' According to the nature of the 'qualities' (which sway it), an *ātman* (or soul) is of the best, or of the middling or of the worst kind

5-6 The best (*ātman*) is (that of) one who is endowed with *the quality of sattva, and has a phlegmatic temperament and is of* the nature of (the element of) water The middling (variety of) *ātman* is in fact he who is endowed with the quality of *rajas*, and he is known to be of a bilious temperament The worst (*ātman*), who is endowed with the quality of *tamas*, is of a rheumatic (or windy) temperament, for *tamas* is wind (looked upon as a humour of the body) The quality of *sattva* is (conceived to be) white (in colour), the quality of *rajas* (to be) red, and the quality of *tamas* (to be) grey (or) black.

7. Therefore the persons endowed with the quality of *sattva*, and the others (endowed with the other qualities), have (respectively) the nature of water, fire, and wind, and are white, red, and black (in colour) (They are) distinguished by means of their respective appearances, activities, &c

8 (The person characterised by the quality of *sattva*) has the colour of the *priyangu* or of the *dūrva* grass or of (shining) weapons of war or of lotuses or of gold and is phlegmatic in temperament; the joints of his bones are invisible, he has a compact and broad chest, his body is big (and well grown)

9 He is deep (and dignified), muscular and handsome, and has the (steady) gait of the elephant, he is noble-minded, and his voice is like (the sound of) the tabor, he is intelligent, merciful, truthful in speech, and straightforward

10 He is not (apt to be) troubled by the annoyances of petty griefs, and he is similarly (not troubled) by heat, he is abundantly blessed with many sons and servants, is possessed of great vital potency, and is capable of enjoying delightful pleasures

11 He has a virtuous disposition, and is moderate in speech, in no case does he speak harshly, even in boyhood, he happens to be free from crying (in consequence of disappointment), and is unaffected by unsteady wishfulness, he is never very much tormented by hunger

12 He eats (generally) a small quantity of sweet and gently warm food, and yet he is strong, he inwardly puts up with enmities for long without retaliation

13 Courage, intelligence, memory, love, happiness, modesty, agility of body, freedom from indebtedness, equanimity in behaviour, healthfulness, absence of meanness, steadiness of purpose

14 Not (being prone) to indulge in boastful talk about pious deeds done in response to religion and charity, bestowing favours by the giving of gifts, and freedom from covetousness in relation to the wealth of others

15 And mercy for all beings—it is by means of these attributes that he who is characterised by *sattva* has to be diagnosed here (in this world) The man who is characterised by *rajas* has to be distinguished here similarly by the attributes that appertain to *rajas*

16 *Rajas* is bile and that is fire itself, or perhaps (this) fire is the product of that bile The (*rajasa*) man of bilious temperament is characterised by unbearable thirst and is (much) troubled by hunger He is given to unlimited eating

17 The hair (on his head) is brown, and he has few hairs (on the body), his face and feet and hands are ruddy, he cannot bear heat—and has a warm body, he perspires freely, and is possessed of an offensive smell

18 He becomes healthy through the clearing of the bowels, and thus the possessor of a soft abdomen, he is apt to become very angry, and *proves to be a hero of excellent bearing and of (high) self-respect*, he is in dread of distress, *and is endowed with* (great) learning

19 He is fond of flower-garlands and fragrant unguents, etc, and has a very happy and bright appearance, he has (comparatively) small vital potency, *and his carnal desires are very limited*, he is not a loved favourite with women

20 Even in boyhood, he puts on grey hairs, (or) having red hairs, he becomes subject to the eye affection (called) *nilika* he is physically strong, enterprising, given to enjoyments, and is always *in possession of wealth and greatness*

21 He always eats such food as is sweet and fresh, he has no liking for what is pungent and sour he takes food which is not very hot, drinking much water while (doing so)

22 His eyes have very thin and scanty eye-lashes, and he is apt to be *fond of cold water, through anger and through the heat* of the sun, he becomes quickly reddened in colour

23-24 Illiberality, unmercifulness, enjoyments based upon pleasure and pain, disregard of others out of personal pride, anxiety, cherishing enmity, taking away another's wife, shamelessness, and hypocrisy—these are said to be *the attributes of him* who is characterised by *rajas* And the attributes of the person characterised by *tamas* are as follow —

25 It must be understood that unrighteousness is the outcome of *tamas*, and *the person characterised by tamas is dominated by* (the humour of) wind He is wretched, envious; he is a thief, is unrefined, and firmly atheistic

26 The ends of his hairs are split to a great length, he is lean, black and very hairy, his teeth are rough, incompactly set, and thick, and his body is grey with dust

27 His courage, intellect, activity, eye-sight, movement and memory are (all) unsteady, his friendship is unenduring, and his talk is always incoherent

28 He is a gormand, is addicted to hunting, and is full of dirt and fond of quarrels, he is incapable of bearing cold, is fickle-minded and fault finding, and has a rough (broken) voice

29 His changeful talk (ever) relates to what is near at hand and he is always given to take delight in music and musical instruments he enjoys sweets and other such things, and is (also) fond of well cooked and sour eatables

30 He is seen to be possessed of very little bile and phlegm, he sleeps much and lives with the aid of scanty livelihood. By means of these and other similar characteristics, the *tamasa* person, who is (as such) affected with wind (as a humour of the body), has to be diagnosed

31—37 I shall now describe the characteristics of the five elements which (characteristics) do not differ very much from the three qualities (of *sattva rajas* and *tamas*)

In the body of all moveable beings, (there are) five kinds of constituent materials, which are different from one another, and it is by means of them that the body puts forth (its) activities The skin, the flesh and the bones, the marrow and the tendon as the fifth—these (materials) in the body are considered to be made up of (the element of) earth Power and similarly anger, and the eyes and also heat are derived out of (the element of) fire, and (thus) fire also causes (the things eaten) to be digested. (These are) the five igneous products which belong to embodied beings The ear and the nose and the mouth, the heart and the abdomen as well—these five constituent parts in the body of living beings are the outcome of the element of ether (*ākāśa*) Phlegm, bile and sweat fat and blood as well—thus is (the element of) water found always in five forms in the body of living beings Through the inspiratory vital air, the embodied being is made to live, through the circulatory vital air, he always grows in size

and develops, the excretory vital air goes downwards, and the digestive vital air exists in the centre (of the abdomen), through the upward expiratory vital air, he (the embodied being) breathes out and gives utterance to the various kinds of significant words

38–39. Thus these five (different kinds of) vital air cause (all) embodied beings to manifest their activities here

The detailed varieties (of the quality) of smell, which characterises the (element of) earth, have to be understood as consisting of the following nine kinds, (namely), the agreeable-like, the disagreeable-like, the sweet, similarly the pungent, the diffusive, the inherent, the delicate, the powerful, and the distinct.

40 The (quality of) taste, which is characteristic of (the element of) water is of the following six kinds in detail, namely, the sweet, the saltish, the bitter, the astringent, the sour and the pungent

41—44. The qualities (derived from (the element of) fire are also considered to consist of the following twelve (varieties) in detail, (namely), the short the long and the stout the square and the rotund, the white, the black and similarly the red the blue, the yellow and the tawny

The following seven notes (of the gamut) are the qualities obtained out of sound (and they are)—the *sadja*, the *rsabha* and the *gandhara*, the *madhyama*, and similarly the *pañcama*, the *dhaivata*, and also the *nisada*

The qualities produced out of (the element of) air are the following twelve in detail (and they are)—the hot, the cold, the pleasurable, the painful, the smooth, and also the clean, the hard, the sticky, the fine, the thick, the soft and the rough

45–46 Along with these qualities that are (derived out of the element) of air, they mention that sound is derived out (of the element) of ether (*aka a*)

With the aid of those (above-mentioned) five constituent materials (of the body), one lives (well) in possession of consciousness, if they are not disorganised, if they become disorganised, one loses consciousness, (and it is through them that) one always attains growth and development In (all) embodied beings (the elements of) water, fire and air are ever (active and) wakeful

47–48 Viṣṇu, who has four forms of manifestation, created the world in four ways, and (created) also the classes, namely, the Brahmin, the Kṣattriya, the Vaiśya and the Śudra, which have (all) their (respective) natures (determined) by qualities

The Brahmin is white, the Kṣattriya is red, the Vaiśya is yellow, and the Śūdra black It is in fact in the *Dharma-śastra* that their (respective) vocations are described in detail

49 The sage (Vyāsa), with the object of establishing the title (of all persons) to that (life of) righteous duty, which leads to the final deliverance of the soul from bondage, declared that in every class (of persons) in itself there are (to be found) all the four classes (of them) as determined by qualities

50 Knowing the manner in which the *karma* of these (various kinds of persons) comes to bear fruit, he (Vyāsa) has ordained them to follow (according to their personal fitness) the scriptural sections dealing respectively with works with the worship of the divinity and with (divine) wisdom

51 Among those who are Brahmins (by birth), those (alone) are Brahmins (in reality) who are straightforward and possess the lustre of pure (white) colour who possess (also) forgiveness and are kindly in disposition, and are devoted to their own (appropriate) duties (in life)

52 Those Brahmins (by birth) have come to assume the condition of Kṣattriyas—(those) who are fond of enjoying objects of desire, and are harsh and angry and are given to daring deeds, and have (thus) abandoned their own (appropriate) duties, and are possessed of bodies that are red in colour

53 Those Brahmins (by birth) have become Vaiśyas—(those) who live by tending cattle, who are yellow-coloured, and earn their livelihood by means of agriculture, and (hence) do not do their own (appropriate Brahminical) duties

54 Those Brahmins (by birth) have become Śudras—(those) who are fond of injuring others and of speaking falsehood, who are mean, and do all kinds of work for the sake of (their) livelihood, and are black in colour, and have fallen away from purity

55 Viṣṇu, who causes bewilderment to the gods, *daityas*, and *rakṣasas*, by means of the distinctions relating to (various) conventional and common duties is Himself the bestower of final beatitude on all of them

56 This is the boon given by Viṣṇu to Puṇḍarīka, namely, that final liberation would come to him in the course of four re-births, for the reason that he was devoted (to Him) in hatred

57 In consequence of their own works, which follow the courses of (the qualities of) *rajas*, *sattva* and *tamas*, (the various beings) happen to be of the nature of those (qualities) and (it is) the one only Viṣṇu (who) is attained by the gods, by the *daityas* and by the *rākṣasas* (equally)

58–59 Through the influence of the qualities of *rajas*, *sattva* and *tamas*, the one Viṣṇu Himself under the names of Brahmā, Viṣṇu and Śiva, performs (in relation to the world) the (threefold) work of creation, sustentation and destruction. By means of their conduct nature, shape and colour, all the gods are made out to be endowed with (the quality of) *sattva*, (all) the *daityas* to be endowed with (the quality of) *rajas* and (all) the *rakṣasas* to be endowed with (the quality of) *tamas*

60 Virtue is (representative) of the leaning of the gods, and vice of that of the *asuras* and *rakṣasas* Vice is (also representative of the leaning) of the *piśācas* and other such beings their distinguishing qualities are *rajas* and *tamas*

61 One should wish to obtain knowledge from Śiva, one should wish to obtain prosperity from Agni (the god of fire) one should wish to obtain health from the sun god, and one should wish to obtain (*mokṣa*) the final liberation of the soul from Viṣṇu

62 In whatsoever category (of beings) a being, who knows (his) duty, is born here—whether he be (born as) a god or an *asura* —he has to adopt his own duty (in life), although it (happens to) be what may not be duty (otherwise)

63 The duties which are enjoined in the three *Vedas*, have to be adopted by those who are endowed with the quality of *sattva* What is (ordinarily) no (such) duty and is given out in the *Atharvavēda*—(that) is resorted to by those who are endowed with

(the quality of) *rajas* as well as by those who are endowed with (the quality of) *tamas*

64 Just as (all our) sacrifices culminate to us in the attainment of Viṣṇu, so also those who are endowed with (the quality of) *rajas*, and those who are endowed with (the quality of) *tamas*, have to worship through (suitable) sacrifices Brahmā and Śiva, who are (respectively) characterised by those qualities

65 Viṣṇu bestows blessings on those who come (to Him) along their own (prescribed) path of duty One is released (from the bondage of *samsara*) by means of one's own duties The duty prescribed for another, (if adopted by those for whom it is not prescribed), brings on fear (to such persons)

66 Viṣṇu, who is supreme and one only, ever bestows blessings out of (His own) sweet pleasure, on the *gods*, the *asuras* and the *rakṣasas*, in ways which are accordant with the three qualities (of *sattva*, *rajas* and *tamas*)

Thus ends the eleventh chapter, known as the system of the *Mahabharata* as enunciated by Vēdavyasa, in the *Sarva-darśana siddhanta-sangraha* composed by the venerable Śankaracarya

CHAPTER XII

THE VĒDĀNTA SYSTEM.

1 Now the established conclusion of the *Vēdantic* scriptures will be briefly given out (here) The conclusions of (all) other philosophic disputants mostly tend to (prove the truth of) that conclusion

2 The *Brahman*, who forms the import of (*Upanisadic*) passages, such as —"That thou art,' has to be enquired into by those wise persons, who, through the good results of (their) works offered up unto the *Brahman*, have become qualified for (attaining) the knowledge of the *Brahman*

3 He (alone) has the (required) qualifications (for the conduct of this enquiry), who possesses the power to discriminate the eternal from the non eternal, and is free from the desire to (enjoy) the fruits (of works) here (in this world) as well as there (in the other world), and is also characterised by (internal mental) tranquillity, the restraint of the senses and the desire to obtain the final emancipation (of the soul)

4 "That certainly art thou thou art none other" The meaning of the word *That* (here) is the Supreme Lord the meaning of the word *thou* is (any) other (being) that may be (pointed to) before (us)—a beast, or a man or any other (being)

5 The meaning of the word *art* (here) has to be understood to be the (predication) of identity between the meaning of the word *That* and the meaning of the word *thou* (This is) considered to be similar to the (predication) of identity (expressed) in such sentences as—"This is that man"

6 Let (this your) opinion be (granted to be true) (But then), seeing that the sentence—"That thou art", and other such (sentences) give rise (only) to the knowledge of such things, as are (of themselves already) well made out (without any reference to

any association with any action), how can such (sentences) prompt men to (live) the active life? It is only a mandatory injunction that induces activity

7 Those sacrificers, who are purported to be referred to by means of injunctive passages, such as—"The self has to be known", etc (they) are (merely) eulogised in the *Āruṇas*, which are discussions bearing upon reality

8 The self (*ātman*) is different from the intellect, the senses and the body, it is all pervading and unchangeable, and appears to be manifold in (our) perceptions of things (by reason of its manifesting itself separately) in every (separate) ground of (its) habitation, (that is, in every perceivable object)

9 Consequently the enquiry into the *Brahman* is fruitless, inasmuch as the sentence ("That thou art", or any other like it in the *Āruṇas*) means what is other (than a commandment) To this (objection) we give the justificatory reply that the verbal form of the potential mood (*liṅ*) is not (in speech) the only means which gives rise to activity

10 People are led into activity, also by knowing (a thing) to possess the characteristics of a means (suited) to accomplish desired ends In sentences like—"A son has been born to you", the form of the injunction (giving rise to gladsome action on the part of the hearing father) is not of that (potential *liṅ*) kind

11 The injunctions, such as "The self has to be known", etc, which are (all) found in the *Āruṇas*, enjoin (as duty the acquisition of) the knowledge relating to the *Brahman* on (all) those whose minds have been deluded by nescience

12-13 It may be so (But it may be said that) a person, who, after giving up such works as have (selfish) objects of desire in view, and also such (other works) as are prohibited in the scriptures, performs the works which are enjoined in the scriptures, has the internal organ (of the soul) purified, and (thereby) becomes of himself the knower (of the *Brahman*), without requiring any language (of instruction) from a spiritual preceptor This (view) is not right (The true) knowledge (of philosophic reality) cannot be obtained by means of mere works

14—16 Indeed that is declared in the *Ārunas* to be (true) knowledge, which is born (in the pupil) through the kindly favour of the spiritual teacher (bestowed in the way of appropriate instruction) Works give by means of (their own) power an in-bent leaning to the mind and (then) having (thus) fulfilled (their) purpose, they disappear like clouds at the end of the rainy season In the case of him, however, whose mind is bent inwards, and who is (thus) qualified to receive the knowledge of the *Brahman*, the enquiry into (the nature of) the *Brahman* is certainly induced by means of—"That thou art"—and other such (sentences in the teaching) of the spiritual preceptor The collection of sentences consisting of—"That thou art"—and other such (sentences), has indeed been commented upon (by various teachers) over and over again

17 The self (*atman*) does not manifest itself to him who is destitute of the kindly favour of the spiritual preceptor The universe, which is made up of the five elements is produced out of the cause consisting of nescience (*avidya*) as appertaining to the self (*atman*)

18 The whole world has to be realized as forming an illusory manifestation of the *Brahman* (constituting its basis), so that (in consequence) the unreality consisting of the body and the (outer) world goes away (at once and altogether from the vision of the truth perceiving soul)

19 The nescience in respect of the self (*atman*) is that view (of things) which is contrary to the true knowledge of the (nature of the) self as declared in the *Vedanta*, and that (nescience) is beginningless and exists in a gross as well as in a subtle form

20 From the *atman* (self) came forth the element of ether (*akasa*), from this the air (came forth), from the air the fire (came forth), from this (fire) water (came forth), from water the earth came into existence, and from the earth arose the paddy plant and other such plants

21—27 From plants (came forth) food, from food came forth man with (his) five soul sheaths The creature, who is made

or not. Just as 'lean' and other such (attributes) are not, owing to their perceivability, considered to be the attributes of the *atman* (self), so also indeed pleasure and such other things, which are (all) found (to exist altogether) in the body, cannot be the attributes of the *atman*. According to the view of those who (truly) know the *atman*, the *atman* is (entirely) distinct from the knower, the means of knowledge, and the object of knowledge

48 After discarding (all) those philosophical controversialists who declare otherwise, (the *atman*) has to be explained (to all) in this very* manner. (But) to no one should it be taught that the not self is (that which forms) the object of perception

49–50 Because no one (ever) has the cognition—'I am a pot', because (the body) is possessed of form (or colour) and such other (qualities), because (it) is perceivable, non-intelligent and made up of the (material) elements, because also (it) is fit to be eaten as food by dogs and other such (animals), and because (again) consciousness shines forth (always) in contradistinction from the body—the body is not the self (*atman*)

51 Therefore the body which is (merely) *annamaya* (or made up of food) cannot be the *atman* as the *Lokayatas* declare. The *prana* (or the principal vital air) also cannot be the *atman*, because it is aerial and non intelligent like the external air (of the atmosphere)

52 The senses also cannot be the *atman*, because they are, like a lamp, (mere) instruments (in aid) of knowledge. The *manas* (faculty of attention) is not the *atman*, because it is unsteady and does not exist during dreamless sleep

53—61 Since (dreamless sleep) culminates in happiness, (this) happiness alone constitutes the body (*i e*, the essential nature) of the self (*ātman*). The *prana* supports (that sheath of) the self which is made up of food, the *manas* supports (that sheath of the self which consists of) the *prana*, and the well known Supreme Self, Govinda, who is Existence-Knowledge-Bliss, supports the (sheath made up of the) *manas*

When the *ātman*, by means of the external senses, experiences (all) such objects as are turned away from itself, then there arises the waking state, which is denoted by the name of *viśva*. When,

72 (It) is distinct from the body, the senses, the *manas*, the intellect, the life breath and egoity, (it) is one in all bodies and is immodifiable and untainted

73 (It) is eternal and is no doer of actions, (it) is self luminous and all pervading and is free from (the experience of sensuous) enjoyments, (it) is of the same nature as the *Brahman*, and is devoid of qualities, (it) is pure, and in itself consists solely of intelligence as constituting its essential nature

74 As characterised by limiting conditions, (it becomes) the doer and the enjoyer and is polluted with desires, etc, and has its (very) nature tainted within the body by means of egoity and (other) such (things)

75–76 Accordingly, as characterised by limiting conditions and as enveloped in the eightfold bondage, (the *ātman*), moving in obedience to *karma*, wanders about (in bodies) beginning with (that of) Brahmā and ending with (that of) immoveable things, and attains through (the performance of prescribed ritualistic) works the world of the *pitṛs* and other such worlds through (the performance of) prohibited works, (it goes) to hell and other such (places) through (the acquisition of philosophic) wisdom, (it attains) the state of being united unto the *Brahman* and if devoid of that (wisdom it) gets into a state of despicable lowness

77 The Self is one only and Supreme, having the three worlds created (for Itself) by Itself. Bondage, freedom and other such distinguishing conditions (in relation to It) may (well) happen to be possible in the manner of dreams

78 Or perhaps the souls are many (in number), and are characterised by the nescience which gives rise to (their) *saṁsāra* Since (this) nescience is beginningless, there is surely no fallacy of reciprocal dependence (here in relation to this view)

79 Another view is that both these (ideas of oneness and plurality) are appropriate (in relation to souls), for the reason that they form a distributive aggregate There is oneness from the stand point of view of a collective whole, and (there is) plurality from the stand point of view of a discrete collection

80 (The Self) is, in the forms of conciousness and nescience, the witness of (all) things, which consist of non-intelligence and are characterised by mediate or immediate relationship (to It) and (It) is (thus) always in (possession of) omniscience

81 With the coat of nescience fastened on, It happens to be merely illusion in dreamless sleep and in other such states, and is (at the same time) capable of remembering even such things as were experienced in the course of other re-births (as an embodied being)

82 Through that which makes It have such (other re-births), It becomes subject here to (all) the details of differentiation, and (on Its) transcending the five states (in which It may manifest Itself), It is made out to be the knower that (truly) knows the *Brahman*

83 The definition of proof (*mana*) in general is nothing other than that it is a means of (arriving at) true knowledge, and in accordance with the difference in the definiteness of that (knowledge), this (means of knowledge) is, as such, understood to be of two kinds

84. Or the definition of proof may be that it is that which destroys ignorance and this (proof) is accordingly known to be of two kinds, in consequence of its being differentiated into 'incomplete' and 'complete,' (according as the removal of the ignorance effected thereby is incomplete or complete)

85–86 That (proof of truth which is) derived out of sentences —such as 'That thou art'—is destructive of all ignorance

Perception and that which is called inference, comparison (or analogy), and also scripture, circumstantial presumption, and the negative proof of non-perception—in fact these six alone form the means of proof These are (all) names relating to such things as are comprised within phenomenal experience, and are not applicable (as means of proof) in relation to the *Ātman* (Self)

87. *Although (the Self)* has to be known by Itself and is incapable of being realised (otherwise), It is (nevertheless) made out to transcend speech and thought

The theory of Hiranyagarbha does not very materially differ from the *Vēdānta*

Advaita-Vēdānta	The *Upaniṣadic* philosophy of pantheistic monism
Adhyāyas ..	Chapters or sections in a work.
Annamaya ..	That which consists of 'food', that is, the body.
Annamaya kōśa	The sheath made up of food one of the five sheaths of the soul the outermost corporeal case enshrining the soul
Apavarga ..	Final beatitude, the final deliverance of the soul from the bondage of matter, the supreme bliss of soul deliverance otherwise known as *mōkṣa*
Apāna	One of the five vital airs, being that which is connected with the organs of excretion and evacuation
Artha	Wealth being one of the four chief aims of life known as *puruṣārthas*
Arthavāda	Explanatory disquisitions and also eulogiums and such other things illustrative of the more important themes in the *Vēdas*, a part of the contents of the *Vedas*
Arthavēda	The science of wealth and of government being a supplementary *Vēda*
Avidya	Nescience, spiritual ignorance and illusion
Asuras	The demons who are conceived to be in perpetual hostility to the gods
Ahankāra	The material principle of egoity, one of the principles of the *Sankhyas*

Ā = आ

Ākāśa ..	The fifth of the great material elements the subtlest and most ethereal of them all, supposed to fill and pervade the universe and to be the peculiar vehicle of sound
Ājya	Clarified butter used in sacrifices, ghee
Ātman	One's self the individual soul which is the basic principle of thought and life, also the Supreme Self or *Brahman*
Ādhyātmika (tāpa)	According to the *Sankhyas* and others, one of the three kinds of miseries, being that which is intrinsic and consists of mental pain and physical ailings

Ādhidaivika (tāpa)	Another of the same three kinds of miseries, that which is caused by rain, sun and other such natural inanimate causes and agencies
Ādhibhautika (tāpa)	A third kind of the same miseries, being that which is caused by various sorts of living creatures.
Ānanda	Bliss
Ānandamaya	That which consists of bliss, also used sometimes so as to mean God the Blissful
Ānandamaya kośa	That sheath of the soul which consists of bliss; the innermost sheath of the body enshrining the soul
Āyatanas	Seats, with the Buddhists these are made up of the inner seats of the five senses of knowledge *together with that of the manas and the faculty* of intelligence, and also of those of the five outer organs of action such as the hands, the feet, etc
Āyurvēda	A supplementary *Veda*, the science of 'long life', which is the science of medicine
Aruna	The philosophical treatises known as the *Upaniṣads* which form a part of the *Āranyakas* of the *Vēdas*
Ārhatas	The followers of Arhat, Jainas, which see

I = इ

Ida	A blood vessel on the left side of the region of the nose, according to the anatomy of the *Yōga*
Itihāsa	Literally—' So indeed it was ' traditional records of former events, legendary and heroic in character, such as those described in the *Mahābhārata* for instance

Ī = ई.

Īśitva	The weightiness of rulership, one of the supra normal powers obtainable by the practice of *yōga*. It stands in this work in the place of what is commonly called *garimā*
Vaśitva	Masterfulness, another supra normal *yōgic* power

U = उ.

Uttara-mīmāmsā	The latter *mīmāmsā*—an enquiry into the meaning and aim of those *Vēdas* and *Vēdāntic* scriptures which deal with the *Brahman* or the Supreme Being
Upanisad	A *Vēdic* disquisition on philosophy generally forming a part of an *Āranyaka*
Upavēda	A supplementary *Vēda*, such as the *Āyurvēda* or the science of medicine
Upānga	A secondary member, a supplement to a supplement of the *Vēdas*, a sub-division or secondary portion of any auxiliary science

R = ऋ

Risabha	The second of the seven notes in the Hindu musical scale, represented in abbreviation by *Ri*

K = क

Karma	Ritualistic works, also the impressed innate tendencies due to the work done in former states of re incarnation
Karmakanda	That section of the scriptures of the Hindus which deals with ritualistic works
Kalpa	The code of rituals, one of the six *Vedangas* that which prescribes the ritual and gives rules for the performance of various sacrificial rites
Kāma	Desire, objects of desire being one of the four principal aims of life
Kārīrīṣṭi	A sacrificial ceremony supposed to have the power of causing a downpour of rain
Kukkuta (āsana)	The name of a particular posture to be assumed in the practice of *yōga*, one which makes those who assume it have outwardly the outline appearance of a cock
Kumbhaka	An exercise in *yoga*, consists in stopping the breath after a prolonged inspiration

Kuhū	According to the anatomy of *Yōga* the blood vessel which goes to the genital organ and the testes and also to the anus

G = ग

Gandhāra	The third of the seven notes in the Hindu musical scale
Gāndhārī	The blood vessel of the left eye according to the anatomy of *Yoga*
Gāndharva veda	One of the supplementary *Vēdas* constituting the science and art of music
Guru	A spiritual teacher a preceptor

C = च

Caru	An oblation of rice or barley boiled in milk and sprinkled over with ghee etc
Cārvāka darśana	The system of the *Cārvākas* or the sceptical and secular doctrines of the atheistic materialists of ancient India otherwise known as *Lōkāyatas* and *Lōkayatikas*
Citrā	Name of a *Vēdic* sacrifice in which a variety of things are offered together as oblations the word itself means variegated or many coloured

Ch = छ

Chandōvṛtti	The science of prosody forming one of the six *Vēdangas*

J = ज

Jaina	A follower of Jina Mahāvīra who was a contemporary of Gautama Buddha and taught an ascetic religion of self-denial and scrupulous regard for all animal life he denied the divine authority of the *Vēdas*
Jñāna	Knowledge wisdom a cognitive condition of consciousness

Dharma	Virtue righteousness duty one of the four principal aims of life, the merit accruing from the performance of works, an attribute
Dharma-sastra	Otherwise known as *Smrti* the Hindu code of religious and social laws
Dhātu	A material component of the body
Dharana	Fixity of attention an element in the practice of *yoga*, the blood vessel of the right hand according to the anatomy of the *Yoga* school
Dhaivata	The sixth note in the Hindu gamut
Dhyana	Meditative concentration of mind an essential constituent of the practice of *yoga*

N = न

Nava vastra	One who has a new cloth or one who has nine cloths
Nādi	A tubular vessel in the body a blood vessel
Namadheya	Name, (of sacrifices), names forming one of the main classes of topics dealt with in the *Vēdas* according to the *Mimāmsaka s*
Nirukta	The science of etymology and interpretation one of the six *Vedangas*
Nisāda	The seventh note of the Hindu gamut.
Nīlikā	An eye affection a disease of the lens of the eye
Naiyāyika	One who follows the *Nyaya* school of Hindu philosophy founded by Gautama
Nyaya Nyaya-sastra	Logic the science of reasoning

P = प

Pancama	The fifth note of the Hindu gamut
Padma (āsana)	A particular posture to be adopted while engaged in religious meditation and in the practice of *yōga* sitting with the legs crossed and with one hand resting on the left thigh and the other held up near the heart
Payasvini	The blood vessel near the right ear according to the anatomy of *Yōga*
Pingala	The blood vessel to the right of the nose, according to the anatomy of *Yōga*
Pitrs	The manes or spirits of departed ancestors

Mimamsa-Vārtika — A work by Kumarila Bhaṭṭa dealing with the science of *Mimamsa*

Mōkṣa — Final beatitude the final deliverance of the soul from bondage

Y = य

Yaśasvini — The blood vessel of the right foot according to the anatomy of *Yōga*

Yōga — The process of meditative mental concentration aiming at self realisation and God realisation the system of philosophy expounded by Patanjali

Yōgatāravali — A work on *Yōga* by Gōvinda the spiritual teacher of Sankarācārya

Yōgācāra — One who belongs to the Buddhistic school of idealism which maintains the reality of ideas This school also may go by this name

Yōgic — Pertaining to *yoga*

Yogin — A transcendental seer a true seer of the self one who has practised *yoga* successfully

R = र

Rajas — The quality of passion one of the three well known qualities of primordial matter

Rakṣasas — Imps and other such beings who injure innocence and weakness and disturb Brahminical sacrifices etc

Rajasa — Pertaining to the quality of passion—*rajas*

Rūpa — Form or colour that which is capable of being apprehended by the eye

Rūpa-skandha — The group or totality of perceptions

Rēcaka — The process of expelling the air from within the lungs an exercise in the practice of *yoga*

L = ल

Laghima — The power of becoming extremely light a supra normal acquisition derived from the practice of *yōga*

S = स

Sattva	The 'quality' of goodness, one of the three well known 'qualities' of matter
Samjñā	Symbol', mental means of identification name
Samjñā-skandha	The symbol aggregate
Samyama	The last three processes in the practice of *yōga* viz *dhāraṇā*, *dhyana* and *samadhi*
Samsara	The circuit of wordly existence consisting of birth and death and all their consequences
Samskara	Innate mental impressions and impulses and tendencies
Samskāra-skandha	The aggregate of innate impressions and tendencies
Samādhi	The state of self realisation in the practice of *yōga*
Samana	The vital air supposed to be connected with the digestive process
Sarasvati	The blood vessel of the tongue according to the anatomy of *Yōga*
Sarvadarśanasangraha	A work of Sayana Mādhavā, containing an epitome of the philosophical systems current in his time
Sarvasiddhantasangraha	The abbreviated title of this work of Śankarā cārya
Sankhya	The name of a great school of Hindu philosophy founded by Kapila It is so called because it enumerates' twenty five *tattvas* or principles the object of this system being to know how to liberate the twenty fifth *tattva* which is the *purusa* or the soul from the fetters of phenomenal life by means of the true knowledge of the twenty four other *tattvas* and their right discrimination from the soul A follower of this school may also go by this name
Sāmavēda	One of the four *Vēdas*
Susumnā	According to the anatomy of *Yōga* the blood vessel which goes into the head along an opening in the central backbone
Sūtra	An aphorism an expression of ideas in highly terse and almost mnemonic language

Sūtrakāra	An author of aphorisms
Sūtakrāramata ..	The theory upheld by the author of a body of aphorisms
Sūtramata	The theory expounded in a body of aphorisms
Sautrāntika .. .	That school of Buddhism which upholds the existence of matter and of consciousness, but maintains that the existence of matter is knowable only by inference Also a follower of this school
Skandha	A "group," an aggregate.
Smṛti	Otherwise known as *Dharmaśāstra* remembered religious tradition law books such as that of Manu and other treatises such as the *Bhagavadgītā*
Svarga ..	Celestial world of enjoyment, paradise, the world of reward for meritorious deeds performed in this earthly life
Svastika . ..	In *Yoga*, a particular mode of sitting, characterised by the arms crossing each other

H = ह

Hasti jihvā	According to the anatomy of *Yōga*, the blood-vessel of the left foot